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THE CONGREGATIONALIST AND CHRISTIAN·WORLD

Volume LXXXVI 16 November 1901 Number 46

Christianity a Real Force in India
By Rev. James L. Barton, D. D.

The Child in Literature *By H. W. Boynton*

Derelict (poem) *By Guy Wetmore Carryl*

Tammany Overthrown and Shattered

William T. Jerome *By James B. Reynolds*

The Winning of a Heretic (story)
By William Allen Knight

Sixty Pastors and Their Reading *A symposium*

Reviews of Gail Hamilton's Life in Letters, Arlo Bates's Talks on Writing English, Brander Mathews's Parts of Speech.

A Full Table of Contents Will Be Found Inside

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Making Improvement

A View Point of Growth

Modern life compels growth. In national policy expansion is inevitable. In all work and thought progress is imperative. One century must improve upon the past.

Naturally, you look for change and improvement in religious journalism; the times compel the former, the latter is the motto of *this* paper, at least.

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The many changes in The Congregationalist impress me favorably.—New Hampshire.

The Congregationalist is a fine paper and improving.—Vermont.

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It is worth noting again that the ownership of *The Congregationalist* by the Congregational Sunday School and Publishing Society has given it a peculiar claim upon the support of the denomination. At the same time our readers do not regard the change as affecting the grade and value of the paper. We have heard from New England as above and the middle West has a word upon this last statement:

Excellent as the paper has always been it seems to have taken on almost a new life since the change of ownership, a change which many of us regarded with apprehension.—Colorado.

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Warren P. Landers, Supt. of Circulation.

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NEW YORK CLERICAL UNION, United Charities Building, Nov. 18, 11 A. M. Subject, The Possibilities of Common Worship; speaker, Rabbi Maurice H. Harris.

PROVIDENCE, R. I., MINISTERS' MEETING, Nov. 18. Subject, The Spirit of the Higher Criticism; speaker, Rev. John Deans.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 10 A. M.

ASSOCIATED CHARITIES OF BOSTON. Annual meeting at Association Hall, corner Boylston and Berkeley Streets, Thursday, Nov. 14th, 1901, 7.45 P. M. Addresses by Mr. Homer Folks of New York, General Secretary of the National Conference of Charities, on "The Care of Needy Families in Their Homes," Rev. George Hodges, D. D., of Cambridge, on "Associated Charities and Sensible Citizenship." The public is cordially invited.

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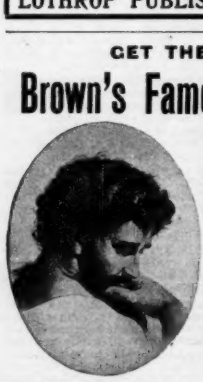
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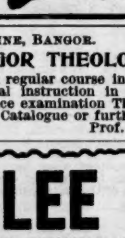
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Volume LXXXVI
Number 46

Event and Comment

Christian Men at the Front

Has there ever been a time when positions of great responsibility in this country were occupied to so conspicuous an extent by Christian men, not only outspoken in their profession of religion, but constant and consistent in their practice of it? The President of the United States, members of his Cabinet and of the Supreme Court, the mayor-elect of New York, the governor and lieutenant-governor of Massachusetts occur at once to us when we attempt an inventory of names, and the list could easily be extended of governors, mayors and justices who count themselves and can be counted on as loyal followers of Jesus Christ. The foremost figure in the American financial world today is not only a churchman but an active participant in the work and the counsels of the body with which he is associated. We call attention to these facts, not because we think that religion ever needs the glamour of great names in order to increase its prestige or that they confer any more luster upon it than is shed by the life of some poor working man, who loves his Lord and obeys him. But it is a phenomenon to rejoice over, and one prophetic of the day when they shall bring the glory and honor of the nation into it, that already the kingdom of God appeals to and receives the allegiance of the wise, the strong and the noble of the earth.

A Hopeful Moral and Spiritual Outlook

While the politician is figuring out the effect of Mr. McKinley's death upon the autumn elections from the point of view of party advantage, the moralist looks for the tokens of an aroused sense of civic responsibility. It would be a pity if the demonstrations two months ago over the President's assassination were only the expression of a transient regard for that which is decent and noble in public life. The quickened moral life of the people ought to disclose itself at the first opportunity of grappling anew with civic duties, and in the great New York contest, which more than any other has riveted the attention of the nation, the results are plainly visible. In other less conspicuous localities the issue between honor and dishonor, between patriotism and the spoils system, has also been fought out to a successful finish. Philadelphia still remains unredeemed. Let us hope that it will not require the death of another President to cleanse its civic life and let us believe that even there, and wherever in this land vice and self-seeking are entrenched, the latent power for righteousness will yet be sufficiently aroused to accomplish the desired results. All in all, the moral, and we think the spiritual, outlook in this country has not been so encouraging for years as it is today.

Eating and Drinking to the Glory of God

A very rich delegate to the Protestant Episcopal Convention sumptuously entertained several other delegates on the journey and at San Francisco. It is said that the bills for his table were from $200 to $300 daily, and that some of the wine served cost $23 a bottle. We leave criticisms of this incident of the convention to our Episcopal brethren, some of whom have not been sparing in their published expressions of opinion. But we venture to suggest that the great assemblies of the churches are departing more and more from primitive simplicity in eating and drinking. Many of them are held in large cities, and their headquarters are at the most expensive hotels. Food in great variety and abundance is placed before the delegates, whose appetites seem equal to the occasion. But we doubt if the over-eating in which many of those who attend the meeting indulge promotes the spiritual life of the assemblies. A medical writer, commenting on the development of man's appetite through civilization, says: "Looking at the matter from a purely evolutionary standpoint, the wonder is that he survives at all." Viewed from a spiritual standpoint, there can be no question that less luxury of the table would lift the mind and spirit to higher levels and would strengthen the spiritual tone of many religious assemblies.

Growing Amenities of Country Life

The farmer at a distance from the village used to hear from the outside world once a week, or oftener, according as he found time to harness his horse and drive two or three miles to the store or post office. His books were few, bought reluctantly from the persistent traveling book agent. His children grew up with no education beyond that of the winter school, often taught by an inexperienced teacher. Now his mail is delivered at his door every day in many cases, and the superintendent of the free rural delivery of the Post Office Department says that within five years it will be so delivered everywhere. The town library offers him a large assortment of books to choose from, and often they are taken to his house, while those he has finished are returned for him. Trolley cars are finding their way past his farm, and take him cheaply and quickly to evening lectures and entertainments. Smooth, hard highways are taking the place of the rough dirt roads, whose dust or mud was often intolerable. His sons and daughters ride their bicycles into town when they wish to. The old isolation is passing away, with its impoverished imagination and unregulated ignorance. The new century will not be far advanced before the attractions of country life will be as strong to draw people from the cities as its former disadvantages were to drive them to crowded centers.

The Sunday Schools in 1902

The book of the Acts was last studied in the International Lesson course in 1896. It will be taken up again the first Sunday in January, and will be the text-book for six months. To a large part of the younger division of the great Sunday school army the story of the beginnings of the Christian Church will be a new one. To the older students the book will come with new light from the researches and studies of the last six years. Its records of the first discoveries of the meaning of fellowship among those who were experiencing the power of the life of the Holy Spirit within them are fascinating. Their earliest experiences in the organization, administration and government of churches, in the cultivation of the divine life, in ministering to the poor and in spreading the knowledge of the gospel invite interesting comparisons between the primitive and the present days of the Christian church. It is much to be desired that all the Sunday schools should take up this book together, whether they use the International Lesson scheme or some other. The current literature, the conventions and institutes treating of the same general theme will quicken and spread interest in Bible study and give new impulse to the Sunday schools. Each school by its choice of lessons may do something to advance the usefulness and increase the numbers of the Sunday schools. The laying of the foundations of the Christian Church is a theme of interest to all classes and all ages, and text-books offer abundant variety in the method of its treatment.

More Bible Classes

The board of control of the Epworth League has arranged for its members a four years' course of Bible study. The first year takes up the life of Christ, for which a text-book has been prepared. Handbooks on this subject are abundant and of great variety of treatment. We need

mention only two or three. Professors Burton and Mathews's Constructive Studies of the Life of Christ treats the theme from the scholar's point of view. Rev. A. A. Butler's How to Study the Life of Christ is the fruit of a teacher's practical experience with Bible classes. Mr. W. D. Murray's Life and Works of Jesus according to St. Mark is used in many Y. M. C. A. classes. All these have been published within the last year. The Epworth League has a bureau of Bible study which is aiming to enroll all the Bible classes of the organization and to furnish them with study helps. The Presbyterian Board of Publication has issued the first number of a new Normal Quarterly for training teachers and for the use of older classes. These are instances of several extended movements to increase Bible study in the churches, showing that this work is receiving greater attention than ever before, while new methods promise more valuable results.

Unitarianism vs. Orthodoxy

It is a charge frequently brought by Presbyterians against Congregationalists that they tend toward Unitarianism. It is undeniable that the beliefs of Christians of orthodox denominations approach more nearly than formerly to the intellectual conceptions of Unitarians concerning God, the Bible, the person of Christ, man and his destiny. It is therefore of greater interest than formerly to note in what the differences consist. A liberal Congregationalist, Rev. Dr. J. M. Whiton, points out in the *Christian Register* four contrasts which have impressed him in comparing the recent Unitarian conference with those of other denominations. He found that the Unitarians paid little attention to missions, which in orthodox assemblies is the most prominent theme and most vital motive. Since Christianity is essentially a missionary religion, the lack of interest in and familiarity with the work of missions deprives Unitarians of one of the greatest impulses to growth. The second contrast is brought out by indifference of Unitarians to the person of Christ. They emphasize the great Christian principles, love, righteousness, truth, service, but have little to say concerning him who is the revealer and ideal of these principles. In this respect Dr. Whiton thinks Unitarians are making the mistake of Calvinists, who lay stress on sovereignty, law, election and justification; but while holding Christ to be an all-important factor in their "plan of salvation," look on Christ's work as more legal than personal, "a satisfaction to divine justice." The third contrast is in the matter of worship, that of Unitarians being brief, formal and thinly attended, at the beginning of the session, while in other assemblies it occupies a prominent place in the program, besides prayers offered at other times. The fourth contrast is in the omission from Unitarian conferences of the Lord's Supper, which is observed in all other similar gatherings of Christians except the Friends.

Fellowship with Unitarians

This friendly criticism by Dr. Whiton points out the real reason why Christians who call themselves evangelical do not fellowship with Unitarians. It is because of the want of sympathy, which must be at the basis of fellowship, and which is felt as much on one side as on the other. Giving the gospel to the world, supreme loyalty to Jesus Christ and the sense of his constant presence, united worship of God and seeking his guidance in all work and life, the union of believers in Christ as expressed in the symbolic rite of the Lord's Supper—these are the things which bring Christians into fellowship and maintain it. Unitarians who value these things as other Christians do find themselves at home in evangelical gatherings and are welcome there. Without these things great Christian assemblies would not often be held. The pursuit of knowledge, the maintenance of virtue and the promotion of good citizenship and philanthropy are worthy aims, but they fail to draw men permanently together without the divine breath upon them. We do not say that Unitarians are without this sense of the divine Presence. We quote the impressions of a friendly observer to show the direction in which Christian unity lies. Doctrinal beliefs influence Christian experience, but not less than Christian experience modifies doctrine. Unitarians and Orthodox Christians will find themselves drawn toward one another by sharing a common loyalty to the personal leader, and by doing a common work from a common motive.

The Education of Indian Children

With the withdrawal of Government appropriations to sectarian schools for the Indians the rule was made by former Commissioner Browning that the Government schools should be filled before allowing children to attend sectarian schools. For five years persistent efforts have been made by prominent members of the Roman Catholic clergy to have this rule set aside. It has been for some time suspended, but the clergy have not been satisfied with this, and the Secretary of the Interior has recently yielded to their demands by declaring the rule abrogated. The result, we believe, will be for the injury of the public school service, but will be less harmful than if it had been made earlier. More than one-fourth of the Indians—about 60,000—are now citizens under the Severalty Act and have the right to select schools for their children. This number will be much increased within the next few years. The time is not far distant when all the Indians should be trusted with the management of their own affairs as citizens. Their friends who understand their condition are more and more agreed as time goes on that the Indian Bureau should be abolished as soon as possible and they should cease to be wards of the Government, albeit the bureau has never had a wiser or more faithful man at its head than present Commissioner Jones.

English Theological Schools

Reconstruction in methods of administering the Congregational training schools for the ministry is pending in England, and came up at the recent meeting of the Congregational Union. Rev. P. T. Forsyth, the new principal of Hackney, urges the union as such, and critics in general to become better informed as to the exact facts of the situation before proceeding to prescribe remedies. For instance, the committee reporting on the matter at the recent meeting of the union suggested more stringent examination of candidates for the ministry. Well and good, replies Dr. Forsyth, but "Will the churches send the material to make it possible?" he asks. "Do they cherish an ideal of the ministry that makes it attractive to the capable and high-minded? How do they speak of it, for instance, before their children?" The committee suggested that all the colleges report annually to the union. To this Principal Forsyth replies that this means liberty to raise yearly on the floor of the house questions of teaching and administration with which the assembly is unfitted to deal.

Canon Gore's Elevation to the Bishopric

With the coming of King Edward VII. to the throne a broader and more inclusive policy of selection of bishops for the Established Church of England seems to have dawned. Winnington-Ingram as Bishop of London, Moule as Bishop of Durham and now Gore as Bishop of Worcester are all men of more breadth of view and genuine catholicity than most of the men whom Lord Salisbury has elevated to the Episcopal bench. The new Bishop of Worcester, now Canon of Westminster, was born in 1853, was educated at Harrow and Oxford, where, at Balliol, he came under the influence of T. H. Green. A High Churchman, he is liberal in point of view on the questions of Biblical scholarship and evolution, and he has no patience with the extreme claims of the sacramentarian party. As one of the writers of the Lux Mundi essays which appeared in 1895, he fully revealed his modern point of view, and consequently since that time he has been more or less under suspicion. He combines scholarship with a genuine passion for preaching, and his interest in social problems is acute. Quite recently, by his letters condemning the camps in which the Boers in South Africa are imprisoned by the British, he has shown his breadth of sympathy for humanity and his indifference to popular approval. With such men as Winnington-Ingram, Moule and Gore on the Episcopal bench, the outlook for the Church of England improves.

President Roosevelt's Appointments

By selecting a pronounced anti-Addicks man as collector of customs in the Delaware district, President Roosevelt has driven another nail into the coffin of Mr. Addicks, the millionaire who has been trying to buy his way into the United States Senate as senator from Delaware. How Mr. Addicks has debauched the politics of Delaware by his efforts to accomplish this end may be learned from the article in the November *Forum* entitled, Preserving a State's Honor. The fight against this corruptionist has been waged long on the part of decent Democrats and Republicans, who at times have been sick at heart at the noncommittal attitude of officials in Washington. President Roosevelt is now at the side of the men with high civic ideals. His nominations of

postmasters for towns in Southern states, just announced, are in line with the recent appointment of Judge Jones of Alabama to place. He has ignored the recommendations of the Republican "machine" managers and selected reputable men irrespective of their party ties. This conduct on the part of the President is not suprising to those who have long admired him and believed in him. Mr. Morris Gregory, secretary of the English Friends' Association for the Abolition of State Regulated Vice, addressed the Twentieth Century Club of Boston last week and described an interview with President Roosevelt which gave him the conviction that "Mr. Roosevelt is one of the most extraordinary men I have ever seen and one of the most extraordinary rulers of the present day"; and reported him as saying firmly to his callers, "I will have clean, honest, true men for office." President Roosevelt let Mr. Gregory see that he has not the slightest sympathy with the idea of state regulated vice, and that he considers the dual standard of ethics for the sexes and the unfair social treatment of the woman as more to blame than the man. as "mean and detestable."

New York's Rout of Tammany

The Fusion or anti-Tammany candidates for all the major and most of the minor offices, city and borough, were elected by pluralities which dazed Tammany and delighted the friends of good government. Mr. Low had a plurality of 29,864 over Mr. Shepard in a total vote of 560,020 electors. Mr. Jerome, the Fusion candidate for district attorney, had a handsome plurality over Mr. Unger, the especially vicious Tammany candidate. The controller, the president of the board of aldermen and a majority of the board of aldermen, three of the five borough presidents, the sheriff, county clerk and registrar of New York county, the judge of the city court and four supreme court judges elected are all Fusion or reform candidates. Thus it will be seen that the new mayor will have adequate backing in the municipal legislature, board of apportionment, district attorney's office and the higher courts. A policy once decided upon can scarcely be thwarted. The job of house cleaning can be made most thorough. Mr. Low thus far has refused to speak as to his policies, but it is fair to infer from what is being said by his closest friends that he probably will put the police administration of the city in the hands of a man with military training, and he is on record as believing in a liberal interpretation of the Sunday liquor law. Mr. Jerome, the new district attorney, is talking more as to his plans, and is hinting at enforcement of the law in quarters where political and financial influence has been stronger than justice, hitherto. He, too, favors radical modification of the Sunday saloon-closing law, and repeal or alteration of the Raines law governing hotel license, so that the government will not be responsible, virtually, for forcing hotel and saloon keepers to transform their establishments into vicious resorts. Mr. Jerome and others are denouncing the evil provisions of this law now in precisely the terms used two years ago by Rev. Horace Porter, when assistant pastor of Plymouth Church, Brooklyn.

The State Elections

With the exception of slight gains in Maryland, the returns of the state elections held throughout the Union last week do not point to any reaction against the party in power, which reaction so often is a political phenomenon in what are known as "off" years. In states where the Bryan wing of the Democratic party is dominant, and in states where the two Democratic factions have come together, the returns are about the same in their index of popular satisfaction in the main with the course of national affairs and the administration of state affairs by Republicans. The majority for the Republican ticket in Pennsylvania, where "Boss" Quay is a source of weakness to the ticket, is much less than the normal party majority and indicates that the forces of opposition are growing. The indorsement of Gov. Winthrop Murray Crane by the electors of Massachusetts was emphatic, and the opposition to him during the campaign was most perfunctory. His fairness to all races, classes and parties, his shrewdness and determination in enforcing reforms of administration and his disposition to use his office solely as a level-headed, efficient administrator of a business owned by and carried on for the benefit of all the people have made him so popular and so thoroughly respected that it is not surprising that there should be suggestions that he remain in office for a term longer than precedent warrants. Connecticut electors voted for a constitutional convention to revise the state's organic law. Anomalies in representation exist which cry out for reform, and an opportunity is afforded now for such other changes as will guard the rights of the people as over against the desires of the corporations, which in Connecticut are peculiarly avaricious and pernicious in their influence at the capitol at Hartford.

A Significant Educational Gathering

A notable group of men of much wealth, educators and clergymen dined at the Hotel Waldorf-Astoria, New York city, one evening last week, and then listened to the outlines of a scheme which certain Northern and Southern gentlemen have devised for spreading among the people of the South, through lectures, in books and tracts and by conferences, information which will lead the Southern whites to set about more thorough education of both races. Of Northern men of wealth interested in this Southern Education Board it will suffice to mention John D. Rockefeller, Jr., George Foster Peabody, Morris K. Jesup and Robert N. Ogden, and of Northern educators, ex-President Gilman of Johns Hopkins, Prof. F. G. Peabody of Harvard, Prof. Woodrow Wilson of Princeton and President N. M. Butler of Columbia University, while of Southern educators there are Dr. J. L. M. Curry of the Peabody and Slater Funds, President Dabney of the University of Tennessee, President Alderman of Tulane University and Principal Frissell of Hampton Institute. We notice that at the dinner the projectors of the scheme wisely had present Shaw of the *Review of Reviews*, Page of the *World's Work*, McElway of the *Brooklyn Eagle*, Ochs of the New York *Times*, Villard of the *Evening Post*, and Moffett of the *Journal*.

The Plan of Campaign

It is planned by those who have devised this new form of philanthropy to spend at least $40,000 a year in the South for a few years. President Dabney of the University of Tennessee will serve as Chief of its Bureau of Information and Investigation, and will supply information to the North and South. Three field directors, Principal Frissell, President Alderman and Dr. McIver of Greensboro, N. C., will deliver lectures, gather information and advise; and associated with them as assistant field-directors will be Booker T. Washington and Dr. G. S. Dickerman of New Haven. It is obvious that, with this organization at work stimulating the people of the South, and advising the people of the North, the work of the Christian churches of the North in the South is about to enter on a new stage. On the one hand, they are to have an ally which will speak with authority to the Southern whites as to the need of their doing more for education; on the other hand, they are to be, in a way, amenable to such advice from this disinterested and expert body as will make their efforts in the South more effective. Northern donors will tend to follow the advice of this body in their giving.

A French Industrial School in America

The decision of the French ministry to appoint a commission to devise the organization in the United States of an industrial school controlled by the French government, where young Frenchmen may study our industrial and commercial methods, is one of the most remarkable events in the history of the new century, and is profoundly suggestive of new forms of international relations and of the changed attitude toward us. The official decree names as chief of this commission M. Bouquet, director-in-chief of the Department of Technical Instruction in the Ministry of Commerce. Instead of turning to Germany or England, the young republic turns to her elder sister.

The Schley Court of Inquiry

Evidence and argument have ceased, and the eminent naval officers serving as judges in this historic case are now formulating their verdict. Be that what it may, it is now proper to say that the trial has opened the eyes of the people of the country as nothing else could have to the seamy side of naval life, the jealousies that exist between officers, their frequent unreliability as chroniclers of most obvious facts. Had the dispute between the partisans of Admirals Schley and Sampson never arisen we should have supposed that the navy went through the Santiago campaign without anything to alter the national ideal of its efficiency. Mr. Maclay, when he assailed Schley in his naval history, may or may not have written as a partisan. But he

uncovered a pot whose fumes have not been altogether pleasant to breathe.

Pension Commissioner Evans's Report

We have said it before and say it again, at the risk of being misjudged, that Congress should so legislate as to put an end to the frauds which are practiced in connection with the pension system of the United States, proof of which frauds exists in the report of Pension Commissioner Evans, just published. Lavish beyond precedent in provision for the needs of those (and their kindred) who fought in the Civil War the taxpayers of this country have been, and there is no disposition to curtail that generosity. But parasites who fatten on the body politic should be stripped away, and money intended for soldiers with honorable records, or for widows and children of the same, should not be diverted to rascally guardians, to women who have married veterans for their pension money and to avaricious pension agents. Pension Commissioner Evans's statistics as to the number of applications for pensions growing out of service in Cuba, Porto Rico and the Philippines are not very pleasant to contemplate.

Miss Stone Heard From

Letters from Miss Stone to Consul-General Dickinson, written in English, have been carried through to Sofia. She is alive and full of courage, although telling of increase of hardships and sufferings of late. Other details Mr. Dickinson naturally has not communicated to the public, too much publicity already having injured the interests which he is working to conserve. He is insisting resolutely that Miss Stone must be surrendered either before or simultaneously with the payment of the sum now in his hands, his justification for this course being distrust of her captors and of what their course toward her would be should they receive the money before she was transferred. He has been compelled to protest against interference with his plans by Bulgarian troops; and he has, it is said, informed the Bulgarian government formally that it will be held responsible for Miss Stone's death should it be proved that the brigands killed her in order to escape capture by Bulgarian soldiers.

France and Turkey

French prestige in Europe is higher than it has been for some time, as the result of the naval demonstration against Turkey and Turkey's settlement of all pecuniary claims and renewal of French authority over Roman Catholics in Turkish bounds —a claim that Germany has been challenging of late. M. Waldeck-Rousseau and his Cabinet could hardly have chosen a better time to act in the near East, and, as we said last week, their timely pressure not only has much bettered France's position in Europe, but it has also bettered the outlook for Occidentals' rights in Turkey, be their nationality what it may. If, as a corollary of this move, the nations of Western Europe should now decide to call jointly upon Turkey to make good the pledges she gave at the last gathering of Europeans in concert to pass upon the vexed problems involved, it would be a good thing for all concerned, unless perhaps it were the sultan. The present internal condition of Turkey is deplorable, and the plight of the Armenians is quite as bad as it was in 1895, although less concerning the tragedy is coming out to the world. That France acted so vigorously, and yet with so little rise in temperature in German, English and Russian political circles, shows that a new era has dawned, as Lord Salisbury said in his speech at Guildhall last Saturday. One of the first Powers consulted by France was the United States, and we gave her a free hand. The fact that we were consulted also shows that a new era has dawned, and the precedent established by France will prove helpful to us in the near future probably.

Li Hung Chang's Death

The death of Li Hung Chang, in his seventy-ninth year, removes one of the commanding personalities in international statecraft during the last third of the last century. General Grant, who knew a great man when he saw him,



placed this Chinese soldier, administrator and diplomat in the class with Gladstone, Bismarck and Gambetta. From the day that with General Gordon he suppressed the Taiping rebellion in 1860 down to the day of his death he was alternately on the crest of the wave or in the trough of the sea, but never so low as to be submerged or lost to view either by China or the world at large. Purer patriots and more solidly equipped men of affairs China may have produced during his lifetime. But no Chinaman has so shaped the course of Chinese history or become so well known to the Occidental world, the latter due, no doubt, to the fact that he has traveled in Europe and America more than any other Chinaman. Judged by Occidental standards, Li Hung Chang was not always honorable in his conduct either as a subject of the Chinese dynasty or as a diplomat dealing with foreign Powers. Much of his vast wealth would not bear investigation as to its source. His service to Russia of late years would have made him despised in any other continent but Asia. But taking him by and large, and studying his career as a whole, he has been a patriot far in advance of most of his contemporaries in welcoming Occidental thought and appliances. His death was hastened, it is said, by an altercation with the Russian minister over the new Manchurian treaty. Russia will be fortunate if she soon finds a Chinese equally willing to further her ends.

Tammany Overthrown and Shattered

"But 'twas a famous victory."

The defeat of Tammany by the Fusion forces in Greater New York last week was overwhelming, inclusive and conclusive. Particulars of it are to be found in another column.

Viewed in its largest aspect, the result will increase our national prestige abroad, and will tend to revive in lands with monarchical forms of government the aspirations of those who labor for democracy there, but who have been unable hitherto to be hopeful for the future, in view of the relative failure of democratic government in the large American cities.

And yet even here it is possible for both Europeans and Americans to do injustice to past and present conditions in American cities. Prof. H. Von Holst, the eminent German-American historian, addressing the Chicago Civic Federation a few years ago, said: "From a certain point of view it is correct to say that the story of what has been accomplished by the governments of our large cities is the most astounding proof of the capacity of Americans for self-government. Considering all the circumstances, for which nobody is responsible, it is most remarkable that, despite the mischievous system, so much is to be said to the credit of our city governments and not much more to their discredit."

Likewise the defeat of Tammany will renew the faith, buttress the will and stiffen the sinews of all those in this country, resident in other cities, who are laboring for civic betterment. If New York, fighting a foe venerable in years and practiced in crime, if New York, with its heterogeneous population and with its relatively few representatives of conserving middle class folk, can purge itself, then Philadelphia, and other cities with more homogeneous populations and more home-owners and well-to-do artisans and traders, surely can do it.

In its effect upon the course of national politics the verdict will be healthy in its influence. President Roosevelt registered unequivocally his sympathy with the reform movement before the ballots were cast, and at a time when his sympathy and indorsement meant much, and now that the victory is won he will feel encouraged to throw himself, with more zeal than ever, into championship of public policies extending the non-partisan, merit idea of administration. Moreover, when dealing with Federal appointments in New York, or consulting with municipal officials or representative citizens about the city's interests, the President will feel freer now to act as his impulses and convictions naturally would lead him.

To Americans at large the victory comes as conclusive answer to those of their number who, as Wendell Phillips once said, now say that "great cities cannot be protected on the theory of republican institutions." There were those among the "reformers" in the recent

campaign who talked thus and deprecated the fact that so grave an issue was to be settled by electors without property and education and with no other qualification for suffrage than their manhood. But not so spoke the standard-bearers, Low and Jerome, and analysis of the vote cast shows that Tammany suffered most in those quarters of the city where language is most polyglot and the native-born Americans fewest in proportion. Faith in the masses of men has been reborn. A drift toward restoration of class distinctions as a solvent of municipal government has been checked. The truth of Edward Everett Hale's saying has been seen: "The true correction of the evils of democracy is more democracy."

Viewed from the local standpoint, "a grander New York has dawned on Greater New York," as Bishop Potter has truly said. Instead of Tammany, a "leprous and gangrened institution," oligarchical in form, predatory in instinct and brutal in device, there is to be a non-partisan, municipal republic. Instead of a gross, servile mayor, tool of an absentee despot whose sycophants of yesterday already are his detractors, there will be after Jan. 1 a mayor who is a Christian, cultured gentleman. Instead of a district attorney conniving at crime, there will be an honest, fearless prosecutor of criminals, rich or poor, high or low. Instead of public officials thwarting efforts of philanthropists to better social conditions, there will be co-operation between official and non-official reformers. Every religious, philanthropic, æsthetic organization in the city may look forward to intelligent co-operation by city officials, and not to ignorant or malicious opposition as in the past. Last, but not least, the poor and the vicious who have been blackmailed, and the rich and the criminal who have bought exemption from just desert, for these a new era dawns of relief for the one, of prosecution for the other.

In Southey's poem, After Blenheim, from which our sub-title is taken, the dominant note is that of irony:

> "But what good came of it at last?"
> Quoth little Peterkin—

Old Kaspar replied:

> "Why, that I cannot tell," said he,
> "But 'twas a famous victory."

May no historian of the first half of the twentieth century writing on municipal government in this country have occasion to refer in irony to "the glorious victory" of last week. But he surely will, unless the forces which won the fight adopt the tactics of their defeated enemy and plan for permanent organization of the forces of decency on a non-partisan basis; unless they recognize the necessity of "machinery," of sympathetic understanding of the needs and even of the prejudices of the voters, and of avoiding division of forces on all questions personal or national, whether pertaining to habits of the flesh or policies of state; and unless good men respond promptly and in a self-sacrificing spirit to Mayor Low's call upon them to take office.

It has been claimed that a large proportion of Congregationalists in England are opposed to the Boer war. But Dr. R. F. Horton, who is in a position to know what he affirms, has written to the Cape Colony Congregational Union that "the proportion of pro-Boers among Free Churchmen is less than among the members of the Established Church. The great bulk of the people is convinced that in undisputed British rule is the only hope for South Africa."

Reality, Self-sacrifice, Enthusiasm

Admission of the remissness of the Church of Christ in so living and teaching during the last half of the nineteenth century as to have lost its grip on the wage-earning class of men was, in the minds of not a few, the most pregnant utterance of President Tucker of Dartmouth in his recent sermon before our National Council. He who would question it must show wider knowledge of the facts and truer insight than the man who uttered the judgment. But if the truth of the indictment be questioned, it is to be noted that Dean Farrar of Canterbury is out with a similar opinion in an article on the Church and the Working Classes in the London *Christian World*. His estimate is that not five per cent. of the English working men enter the church, and that scarcely more than one per cent. ever kneel at the table of the Lord.

Coming to the task of prescribing a remedy, Dean Farrar's first claim is that the Prayer-Book of the Anglican Church is "not in the language spoken by the people or understood by them." In brief, the church does not speak in the vernacular. This probably is true so far as the Anglican Church is concerned, but it does not explain the failure of non-liturgical English Protestant churches to reach the masses.

The second reason assigned by Dean Farrar is that drink and gambling are eating away the respectability and uprightness of the working class, and are making it indifferent to spiritual things. Of this there can be no doubt, and it is true to a sad, but lesser, degree of this country.

The third reason given by Dean Farrar is the relatively greater emphasis put by the church in its journals of opinion and in its formal gatherings for debate on matters that are unessential, emphasis on matters of ceremony or polity, which disputes he believes "are as absolutely nothing in comparison with the effort to relieve the oppressed, raise the fallen and set the captive free." Looking toward the future and reform, Dean Farrar prescribes "greater reality, more systematic self-sacrifice and more ardent enthusiasm" for the church.

Reality! How that word takes on new meaning in these days, and how men hunger and thirst after its manifestation. Finding it, they forego much else, learning, eloquence and propriety. 'Tis the secret of the grip which the new Chief Executive of the nation has on the people of our land. 'Tis the explanation of the new St. Jerome's whirlwind rush to a place of power where he can summon the wicked and vicious of New York before justice robed in spotless ermine and with even balances in hand. 'Tis the deep yearning of Britons for a man who can grapple with imperial problems as cynical, sphinx-like, mysterious Lord Salisbury or irresolute, critical Lord Rosebery cannot.

Self-sacrifice! It commands men's reverence today as never before, whether it be Low resigning the presidency of a great university to give himself to the task of redeeming New York, or Wood putting aside a princely salary at home to regenerate Cuba, or American youth penetrating the interior of Luzon to set up free schools.

Enthusiasm! What will it not do, when the flame of civic idealism is kindled in one man's ample torch and brought in touch with the tinder and fuel which await its coming and flame up into fire that consumes iniquity.

Shall the Church be less ready for the tasks of the day than the State? God forbid!

Your Money and Your Soul

The wording of this topic is characteristic of our age; it is a fit expression of the prevalent religious mood. The sentence seems almost exactly balanced. The first two words appear about as weighty as the last two, while the copulative "and" is a neat little handle holding the well-poised scale. In fact, it is not uncommon for men to think that the two opening words are the heavier and in practical affairs far outweigh the vapor ous something called a soul.

Such was not the thought of Jesus. The soul, or the life, he writ large; the money he set small store upon. The mercenary spirit ever seemed to stir him to an unwonted severity. When one said unto him, "Master, bid my brother divide the inheritance with me," almost fiercely Christ exclaimed, "Man, who made me a judge or a divider over you? A man's life consisteth not in the abundance of things which he possesseth." When the rich young ruler failed to meet the test of willingness to give up all his possession, Mark, in his account of the incident, twice records that Jesus "looked." There is a ring in the Master's words which startles us after all these centuries; the disciples were not only amazed at his words, they were astonished at his looks. The eyes of genius burn. Most artists forget this in picturing the Christ. Sir Walter Scott, who when a boy met Robert Burns, says that the eyes of Burns glowed like coals of fire. The flames that flashed in Webster's eyes have become a tradition in New England. And when the apostles passed on to the "apostolic men" the story of Christ's life, they did not omit to mention his look when his soul met the unyielding spirit of covetousness.

One of the supreme words upon the lips of Jesus was life; he scarcely mentioned money at all. We say that a man has money, and he also has a soul; Christ with tremendous emphasis affirmed that man *is* a soul, and he paid little heed to the money possessed.

The soul is not the brain. It is not that within us which calculates, schemes and makes money. The soul is that infinite something that is conscious of God, yearns after him, recognizes an august moral order, and feels the stirrings of liberty. To attain this spiritual freedom and to enter into the full reali-

zation that life is in God and God in all life—this is the chief end of man.

But man exists not only to grow his own soul, but also to help grow the soul of the world, the kingdom of God. Money is not half so important in developing the soul of the world as this mercenary age seems to think—it takes a soul to move a soul, and money is but dust unless there is a soul behind it. A church rich in purse but sterile of soul is puny beside a church filled with the pity of Christ and eagerly pouring out its sacrificial life for others. To find a great souled man like Xavier or Judson is more important for our missionary boards than large revenues. The great ages of the world have been the times when great souls loved and sacrificed—and unless your money is the channel through which your soul reaches men it is but as dust.

In Brief

Several hundred home missionaries take *The Congregationalist*, a considerable portion of whom would not be able to have it were it not for the generosity of their friends. Their subscriptions will expire at the end of the year. In previous years quite a number of contributions have been received by the paper for home missionaries. We know of no Christmas gift for the money which will bring them greater profit and pleasure than fifty-two issues of *The Congregationalist* for 1902. The Publishing Society is glad to do its full share in this matter, and will duplicate all gifts received. In other words, for every $1.50 contributed, it will send the paper for a year to some missionary who would not otherwise have it. Gifts for this purpose should be sent in promptly.

"A nation's strength is measured by its faith in deity," are the first words of the Thanksgiving proclamation of Governor Odell of New York.

One of the most penetrating comments on the result of the overthrow of Croker and his gang in New York was made by an Irish porter in an up-town hotel, who prophesied that Sing Sing Prison would have to be made bigger.

Congregationalists in England sustain eight theological schools, and a considerable proportion of their supporters seem to be in favor of consolidating some of them. American Congregationalists have seven such schools, four in New England. The Methodist Episcopal Church in this country has four, and furnishes some graduates every year for Congregationalist pulpits.

It was inevitable that Prof. F. G. Peabody of the Harvard Divinity School should be in demand far and near after the publication of his book, Jesus Christ and the Social Question. He addressed the Baptist Union of Boston last week, and then went on to the Baptist Divinity School at Colgate University, Hamilton, N. Y., to deliver two lectures on Ethical Theories and Social Problems.

Rev. Dr. Alexander Mackennal has made it known in the English press that he identifies himself with Dr. Joseph Parker's general purpose for Congregationalism as outlined in his recent presidential address, and that he hopes to work for its advancement. "This statement," he says, "does not commit me to approval of his title nor acceptance of all his details, but my proper place is at his side."

Those persons whose attention in the past has been directed toward the Consumers' League, and the admirable work it has done in raising standards of ethics of purchase and bettering conditions of manufacture of goods, would do well to heed the appeal which goes forth from the officers of the league that the organization, unless better supported financially, will die. Sweatshop proprietors would rejoice at such an outcome.

A correspondent who seeks to influence public sentiment through *The Congregationalist* concludes an emphatic demurrer to a position we have taken by saying, "There is a great amount of foolish nonsense in this so-called public sentiment. It would be a good thing if everybody would attend to their own business and set their own house in order instead of meddling with other people. Then we should have a good healthy public opinion." *Tu quoque.*

Gov. W. Murray Crane of Massachusetts was invited to be present at the meeting in Boston last Sunday evening when Hon. John E. Redmond and other Irish leaders spoke on Ireland's future. In response Governor Crane gave the use of his name as vice-president, but added: "Since holding my present position I have made it a rule to reserve all my Sundays for rest and association with my family, and this rule I have invariably followed." A model governor's model rule.

The members of the deputation to India find their time and strength drawn upon so heavily by the special duties of their commission that they are not often able to put pen to paper. Our readers will therefore appreciate all the more the article by Secretary Barton which sums up his impressions of the existing strength of Christianity in India today and the promise for the future. In a private letter he says that every possible facility for studying India has been afforded the members of the deputation.

Over against the Endeavor Societies which disband in favor of broader organizations should be placed the record of those which, having disbanded, reorganize under the Christian Endeavor flag. Three or four such have been brought to our notice, among them that of St. Mary's Avenue, Omaha, whose members, Dr. Herring says, "are performing an indispensable work, especially in welcoming and winning the young people who come up from the country to attend school, or to take places in business houses."

A Frenchman, lately arrived in this country, writes to us that he has missed marrying a rich lady because he is a Roman Catholic. To avoid further disaster of this sort he asks our aid to bring about his conversion to Protestantism and he requests us to insert the following advertisement: "French gentleman desires to teach oneself relatively at the Protestant religion by a woman disinterested and indulgent." We present this missionary opportunity to those women who may think themselves qualified for the task.

There are better ways of defending the divinity of our Lord than by stalking out of church in the midst of a sermon on the subject, and slamming the door behind one in disgust. Yet this was the method chosen by an attendant upon a prominent Presbyterian church in Brooklyn not long ago, who, if he had remained until the close of the discourse, would probably have been satisfied with the preacher's presentation of his views regarding the person of Christ. A better way is that suggested by Mr. Knight's story on another page.

The suspension from the ministry by a judicial committee of the Central Pennsylvania Conference of the Methodist Episcopal Church of Rev S. C. Swallow, editor of the *Pennsylvania Methodist* and prominent as a Prohibitionist candidate is temporary. He will be tried at the next annual meeting of the conference. The charge is that he is a liar. He is said to have made accusations which he could not support against another minister who did not agree with his views concerning prohibition. His trouble is one to which reformers intensely in earnest are peculiarly liable.

The plan of the Dominion Steamship Company to open a regular line of travel between Boston and the Mediterranean seems to have aroused opposition among the ten companies whose ships sail from New York, and a circular letter has been sent out warning their agents that they must not sell tickets to Mediterranean ports by the Dominion line. Probably the result will be to advertise this line more thoroughly. Having made voyages this year on the Commonwealth and the New England of this line, we are glad to say that, with an experience of several trips, we have found no greater comfort in crossing the ocean than is provided by these splendid ships.

Ex-President Cleveland, at the annual Founder's Day exercises at the Carnegie Institute, Pittsburg, Pa., last week, dwelt dispassionately and candidly with the strife of labor and capital which is a present day phenomenon, and prescribed as a remedy a return "to the law of American co-operation," which, he thinks, will not be brought about "by nursing real or imaginary injuries on the part of labor, nor by lordly and selfish arrogance on the part of capital." He cites Mr. Carnegie as one who has done what all capitalists should do. Last week the Carnegie Steel Company, now one of many units in the Federal Steel Trust, gave away to old and faithful employees $1,000,000 as corporate recognition of individual loyalty and worth.

Mr. Low's Career

Mayor-elect Seth Low is the son of an old New York tea merchant whose name was and is known throughout Asia. He was born in Brooklyn, Jan. 18, 1850, fitted for college at the Brooklyn Polytechnic Institute, and graduated from Columbia College in 1870. He then began a career of business, first as clerk and later as partner in his father's tea-importing house. For a variety of reasons, chiefly because of his business training, his faultless character and his personal popularity, he was selected to be the independent candidate for mayor of Brooklyn, in 1880; and he was elected and served as such from 1881 to 1885, thus gaining some practical knowledge of the tasks which now await him. In 1890, upon the death of President Barnard of Columbia College, New York city, he was elected president of the institution from which he had graduated twenty years earlier. In 1897 he resigned this position to enter as reform candidate for mayor in the municipal campaign of that year. But his resignation was not accepted, and as he was defeated in the election he resumed the task of administering the university's affairs, only resigning it again just prior to the recent campaign.

Mr. Low has served as president and official of many educational, scientific and philanthropic societies. The University of the State of New York, Amherst College, the University of Pennsylvania, Harvard and Yale Universities and Trinity College have conferred honorary degrees upon him. He is an influential and loyal lay member of the Protestant Episcopal Church, generous in gifts of money and of his valuable time, not only to the charities and institutions of that church, but to all churches and agencies for social and individual redemption.



SETH LOW



WILLIAM T. JEROME

Two of the Victors in the Contest in New York City

"I have always believed in universal manhood suffrage as the greatest force ever set at work in society for the education and uplifting of the masses of men."—SETH LOW.

"You cannot pin to the truth and fail. The one abiding thing first, last and all the time is self-respect."—W. T. JEROME.

William T. Jerome

BY JAMES B. REYNOLDS

Head Worker, University Settlement Society, New York

Mr. Reynolds has for the last ten years been a force for righteousness in lower New York. He has built up on Eldridge Street one of the strongest and best social settlements in the world, whose influence along educational, civic and moral lines is felt through the entire Bowery. Mr. Roosevelt, when governor, appointed him a member of the Tenement House Commission. He is particularly interested in the betterment of industrial conditions and in obtaining fairer opportunities for the working classes. He is the son of a Congregational minister and a graduate from Yale College in 1884. Four years ago he was chairman of the Citizens' Union Committee, and his part in the recent campaign is recognized by the well-informed correspondent of the Boston *Transcript*, who says of him: "It is Mr. Reynolds who has cleared the lower East Side of the worst forms of vice, and he is liked and trusted by the people of the district."

The Ten Commandments are once more in good and regular standing in New York city, and it will be possible to refer to the commandment, "Thou shalt not steal," in the presence of our newly elected city officials without being thought impolitely personal.

There were two issues in our recent municipal campaign. One was the struggle to overcome a corrupt and tyrannical organization, owned and operated by an absentee administrator. This issue was represented by our candidate for mayor, Mr. Low. He pushed the issue clearly and forcibly before the people, and asked them to decide whether they wished to have our city governed as a British crown colony by Richard Croker, who has spent most of his time in England and who, to quote his own words, is "in politics for his own pocket all the time."

The other issue has been the moral one raised by Tammany's wholesale encouragement of crime and vice. The representative of this issue has been our candidate for district attorney, William Travers Jerome. Mr. Jerome is a graduate of Amherst College, and first became prominent as campaign manager of the committee of seventy in 1894. He was appointed by Mayor Strong a judge of the Court of Special Sessions, which has jurisdiction over minor criminal offenses. In that position, during the past four years, he has had abundant opportunity to meet the victims of Tammany's debauchery. Finding last spring that warrants of arrests issued by him against gambling dens and other evil resorts were "tipped off," that is, the parties to be arrested were warned of their danger, he promptly and courageously took the service of the warrants into his own hands, and personally served them, thereby catching the criminals "red-handed" and proving the collusion of the police officials with the law-breakers.

While this act occasioned some criticism on the part of conservative people, it inspired the masses with confidence and enthusiasm for the man who forgot his dignity when the effectiveness of his public service required it. He was named this fall by the Citizens' Union as its candidate for district attorney, and indorsed by the Republicans and Independent Democrats, though both of these parties feared at the outset that his candidacy would weaken the ticket. Far from this being the case, he aroused tremendous enthusiasm, and, though he spoke frequently during the campaign in different parts of the city, his meetings were jammed and his reception was wildly enthusiastic. Though not a candidate in Brooklyn, he was prevailed upon to speak two or three times in that borough because the campaign managers felt that his appearance would strengthen their own campaign.

One of his campaign headquarters was established over a saloon on Canal Street, and another near the Bowery in the tenement house district. His campaign was vigorously and ably conducted by a body of men who admired his courage and aggressiveness. I asked one young man, whom I found working night and day for him and who is not usually interested in reform campaigns, why he was with Jerome. He replied, "I like a fighter and a man who has no shams."

We are all rejoicing today in our victory. We have realized that next to the mayor the election of an honest district attorney was the most important task of the campaign. The Tammany criminals also realized that fact, and struggled to defeat Jerome even more energetically than to defeat any one else on the ticket. In the last week of the campaign they openly offered votes for Low in exchange for votes for their candidate for district attorney, who was a man after their own hearts. But their purpose was defeated, and we move on to better things.

Our only regret is that our sister city, Philadelphia, failed to administer an equally effective rebuke to those who have so long and so shamelessly plundered it. But we hope that their day of retribution will also come, and that they may soon join the triumphant forces of decency, righteousness and progress.

The Winning of a Heretic

How the Judge's Eyes Were Opened to the Heart of the Christian Religion

By William Allen Knight

Mr. Knight is a hard working pastor of Fall River, who has ventured several times, with a good measure of success, into the field of literature. One of his earliest articles was a story published in this paper a number of years ago, entitled How to be Happy Though on Earth. He has recently been brought prominently before the public by the service which he and his fellow-clergymen in Fall River rendered in behalf of a happy outcome of the industrial difficulties in that city.

His hair and beard were gray, but his heart was as fresh and warm as a boy's. The dread of wrong-doers, he was also the hope of the weakly erring and of those who suffered, being innocent, for he was a circuit judge in a wide-ranging Western state some thirty years ago.

He held a pew in the Congregational church and was usually seen therein beside his devout little wife, though he himself was not a communicant. In fact, by churchly standards he was a heretic. The new minister, fresh from his Western seminary, looked down from the pulpit with not a little awe as he glanced toward the judge's ample countenance and solid brow. Yet he was specially interested in, not to say drawn toward, this first specimen in his ministry of what he was inclined to classify, by the somewhat Linnæan method of identification learned in the classroom, as a Unitarian. If the truth must be told, during the first few months several sermons, chiefly marked by chiseled logic and sober marshaling of the rules of evidence, were leveled at the judge's dome-like head. How the minister learned a better way is the point of my story.

The minister had met the judge only casually in the aisles, and each time a kindling in his eye and a tone in his low voice seemed to say in effect: "That was good heavy cannonading you gave us this morning, and it is all right for you to do it; now let us get acquainted." This would make the minister feel, as one may say, that within the bulwarks of the man's outer bearing there were sweet flowers and pure springs. But the first year was half gone when he began to see this inside view with certainty.

It came about one midnight. How the minister was led to make this first call at the judge's home is another story. The judge and his wife evidently knew it well as they hastily prepared to admit the young man. "So you have read our hearts at last," the pale face and beaming black eyes of the little woman seemed to say. The judge took his chair without a word, as self-contained as if opening court. But the sweet black eyes at the other side of the belated fire shone into the young minister's weary heart as he began to speak. "Now wait a minute," the judge interjected, in low tones. "I want to say to you that I heard that sermon." He paused, with speaking eyes. "I am one of two judges one of whom will preside at your trial. I don't want a straw in the way if I am so favored of the Almighty as to have it fall to my lot." A set smoothness as of marble had come over his face. In silence his gaze was shifted to the flickering fire. Presently looking up with a smile, he said: "Sit and visit a while; we aren't a bit sleepy, are we, Mary?" He twitched his shoulders in a quaint way he had of expressing a state of mind. So it was that the minister saw for the first time the flowers and springs and pleasant nooks inside the bulwarks of the judge's outer bearing. Often after he was heard to say with a knowing smile. "It is a good thing to know your heretic's heart!"

A few years passed. In the intimacy they brought the two men were strolling together one autumn evening when the judge said: "You've made the pulpit mean much to me. But I have no idea that I shall ever take membership in the church. My views are settled; have been since my youth when we young fellows got Emerson to come and lecture in our little town in York State. I am as near a Unitarian in my views as any school of thought I know of. Anyway, I care more for a man's character than his creed." The younger man had come to know the judge so well that he had absolute confidence in his genuineness, and he knew it was best not to try to force his spiritual growth. So he said simply: "Well, judge, let's trust the years and do our duty as it is given us to see it." Having so spoken he threw back his shoulders and took a deep breath of the crisp October evening air. Looking up thus he noticed a great sharply-lined cloud midway in the otherwise clear night sky. "Look there!" he exclaimed. As the two men were watching the massive spectacle, the cloud, moving slowly and solemnly, broke, and through the opening the radiant full moon shone down upon them with entrancing effect; and soon the cloud, drifting in several parts, caught the flood of light and became pure of shadows, white like a bridal veil. "Judge," said the younger man, in a hushed voice, "may it be so when the clouds come in our lives." A day came when those words echoed like music at night among the hills!

The years of the minister's residence there were now past. No matter here about their story. I have heard it all and the minister has consented to my telling it some day; and I will, for it is a story of how men and women can be true in the face of the devil. But that can wait. The minister's charge was now in a far city, a thousand miles from the judge's home. One day a messenger boy came at noon to his door with a telegram. It read:

> Mary left us this morning at 4.30. Funeral Tuesday morning. Write me soon.
>
> Robert.

A volume was in those few words. The sweet black eyes of the judge's little wife had lost the soul that kindled their warm light. There was no need to tell the rest of what had taken place in the judge's home. It was the old, old story; the minister knew it by heart—the life-hallowing story of suffering that ends in the peace of a white face turned up with unlighted eyes from the arms that enfold it, and of the suffering that deepens to anguish and lives on, uneased by the solace of arms that nevermore will give their long familiar and mysterious comfort.

The minister took a slip from the messenger boy, wrote the judge's address, then paused. A tear trickled down his face and dropped on the yellow paper. "I wish I could send him that!" he said to himself. Presently he wrote: "Now we know there are angels in heaven.—Hugh."

"Rush this, my boy; a man's heart is breaking," the minister said; and the lad drew his cap down tight and sped off on his wheel like one who would do his part to head off a disaster. The minister watched him until he disappeared, and said: "Ah, man's messenger makes haste, for there is human pity in the world; how much more do you speed, O ministering angels, sent forth to do for the sake of them that shall inherit salvation, for there is divine compassion in heaven."

Weeks passed with only a brief letter from the judge. "Why try to tell what you know so well and what I cannot shape or compress into words!" he wrote, after a simple narrative of a few particulars. Little did the minister dream what the messengers of God had borne into the suffering heart of his friend. He was soon to learn.

One day after dinner the minister was indulging in a bit of playful leisure with his family when one of the children, glancing through a window, exclaimed: "Why, papa, there's Judge Irwin!" Hurrying to the door, the minister could hardly believe his eyes as he greeted his friend. At the sight of the familiar faces the judge was overcome. With scarcely a word he passed through the hall and sat down with the family. Tears choked his voice. The minister's wife and little daughters took seats near him with sympathizing faces.

"I'll be able in a moment to tell you why I have come," the strong man managed to say. "Don't try to talk, Judge, for a while," the wife said, gently. "We will sit beside you and be thankful you came and wait till you feel like talking." Presently his emotions were mastered and turning to the minister he began: "I've come to say that if you think I am worthy I want to be baptized." His voice failed again and the minister met the emergency by saying: "Don't feel hurried, Judge, we shall have a good talk by and by. I think I understand pretty well what you have come to say." "I thought you would understand," he went on; "I could not tell it all to men who did not know it already. You know my views; they aren't changed; I can't change them. But I reverence Christ and I know that the deepest longing of Mary's life"—a flood of grief surged in here and overflowed his speech so that he sat in silence a moment; then he went on—"was to

see me take a stand as a Christian. And though I could not do it while she was with me, I feel that it would be the greatest comfort I could find, if, believing that she still watches for me, I could let her see me trying to begin to do what she longed to see me do while with me on earth." His voice had dropped to the hushed, even tone that marked the poise of his strong feeling in the days gone by. Men in the courtroom at home were wont to listen without interruption when he fell into that kind of utterance. The minister now recognized the old sign of mastering composure and listened with confidence that the judge would not fail to express his inmost thought fully and with clearness. "I have come a thousand miles to find the man who knows what I know about this matter of my inmost life. Now, I want you to be true; don't do it if you think I am not ready for it; but, knowing me as you do, if you judge me ready and fit, I ask you to baptize me and help me start." He stopped speaking and looked steadily into the minister's eyes. "There is no question about your being prepared to start, Judge," was the quiet response of the minister, "and I will help you all a man can." "And you will be true, and do nothing for personal sympathy which you think Christ's teachings would not warrant?" "Yes, I will be true," was the reply; then with the glow of earnestness the minister added; "And I shall hold back from nothing which I think Christ would have me do!"

For the next few days the minister and his wife gave themselves to their friend. "It seemed to us," they told me, "that we had the soul of this great-hearted man in our arms, holding it for God, nourishing it lest it expire, lifting it till it sensed the upper air of the life of faith and rose to its freedom and fullness." They drove much into the country along the neighboring seashore. The ocean proved a benignant nurse for the judge's heart. The realities of the boundless and unseen life had opened before him like the heaving expanse of waters touched afar by the down-reaching quietude of the sky. The sight of this visible likeness to the invisible things of his inner life had strange power to ease him.

It was at evening that the shadows of his grief deepened and drove the light from his eyes. Sitting thus at an upper window the two men watched the sun of their third day together sink to the hill-gloom across the bay. It disappeared. Then a mellow splendor went up, radiating through all the cloud-filled sky now bereft of the presence of the giver of its light. "What is taking place out there often comes to pass in the lives of men," said the minister.

Out of the rapt silence the judge spoke. "Are you hesitating about what I asked when I came?" "I am only letting the afterglow deepen," was the reply. The silence was broken by a sigh only.

"If I could only believe what Mary did and you do about Christ!" he said at length. "Judge, you believe *in* Jesus," the minister responded. "Do you believe in him to such a degree that if he were on the witness stand you would take his statement as true?" "I do," he answered. "And are you ready to do what he says because he says do it?" "That is how I hope to be a Christian." "Then you are ready for baptism, Judge, and so am I."

"What about believing that Jesus is the Son of God?" he asked. "Jesus settles that for you, Judge; he says it is true." Quietly they looked into each other's eyes as the judge weighed the point just made. A slight nod and a whispered, "Yes," with a quick intake of breath, indicated that he deemed the point well taken, yet felt its insufficiency to cover his case. "The only trouble with you now, Judge, is to realize this fact for yourself, and Christ makes this a matter, not of intellectual conclusion, as you have been viewing it, but of personal experience." "And how am I to have this experience?" he asked, with touching gentleness of expression. "By beginning and going on, accepting what Christ says and doing what he bids. Here is the authority for this: 'If any man willeth to do God's will, he shall know of the teaching whether it be of God or whether I speak from myself.' You will to do God's will, don't you?"

"Where is that? I never saw that in this light before; that finds me; it fits my need exactly!" The minister gave the reference. "John 7: 17," repeated the judge, making a note of it, as he had often done in court. Never did a citation mean so much to him. "That clears the entire case, I think," said he. "This is what I have been waiting for," responded the minister. "I wanted you to see your way to take Christ at his word, and then to see that you are to understand and realize his words through experience rather than intellection."

It was late before their conversation reached this goal. The house was now in deep stillness. All were abed save the two men and the deeply interested wife. The minister sought her, knowing she would be waiting. He told her the situation, kissing her forehead as he spoke. With tender womanliness she quickly prepared the articles to be used in the baptism.

As the three sat in the upper room, whence the sunset sky had been watched, the young minister was perplexed as to how he should proceed in order to make the act becoming. He felt so young as he looked at the imposing presence of the judge, who sat in an arm-chair with his head bowed and his eyes closed. That he, a young man, should simply rise in that familiar room with those two only and stand over that ample gray head was too trying for him. He must approach the solemn act by something that would prepare the way. He felt drawn to the narrative of how Philip baptized the Ethiopian official when they two were alone. After reading this the three knelt in prayer. The divine presence seemed to fill the room. The minister thought no more of himself. The majesty of the simple act took hold upon him. Rising then, while the two remained bowed in prayer, in the deep silence of midnight, he pronounced the words: "By the authority of Jesus Christ, making thee his disciple, I baptize thee, Robert Irwin, into the name—of the Father and of the Son and of the Holy Spirit. Amen."

The hush was profound. The judge remained motionless as if he had forgotten those about him. As the minutes passed the house clock softly struck midnight, and tower clocks out in the darkness slowly tolled out twelve solemn sounds. Presently the judge lifted his head, arose to his feet and said with a serene smile: "I am glad we have taken this step. I am ready for the next. When you think it is best please write to the pastor of our church at home and tell him what we have done tonight. If they can receive me, I will take my place in the church and try to be a Christian. And now, good-night."

After two or three months, during which time the judge had been received affectionately into the home church, a letter came to the minister from the pastor there, saying: "I wish you could hear Judge Irwin's prayers. There is something in them that moves all hearts. I think it is their simplicity and sense of the divine nearness. Occasionally he makes a brief address in our meetings and there is a singular impressiveness in his words." A little later a letter came from the judge himself. "I cannot tell you the comfort that has come to me, neither can I describe the joy found in the view of Christ which is now so clear. I wonder that I was blind to it so long. It is a solace to me to reflect that Mary had this view of him when I did not. He is more to me than I can tell. He is God with us to me. In my sinfulness he is Redeemer; in my sorrow, he has become the Saviour. Do you remember the night when we saw the autumn moon shine through the rift in the cloud and turn the broken cloud into silver whiteness? Do you remember how you said: 'May it be so when clouds come in our lives.' Hugh, your wish has come true in my life!"

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, NOV. 8

The blessed heights already reached, rather than the place of our final destination, was the exposition given by the leader, Mrs. Capron, as she dwelt upon the "wonderful arriving places" enumerated by St. Paul in his words to the Hebrews.

Miss Luella Miner of the Woman's Board of the Interior, who, with other missionaries of Tung-cho, was shut up in Peking during the memorable siege, said that perhaps the hardest part of their trial is coming now to the Christian Chinese, who have to face the reproaches of their non-Christian fellow-countrymen for letting the slaughter of their parents go unpunished—a hideous crime to Chinese minds. To meet these reproaches they have to keep constantly before them the forgiving love of Christ. The dealings of God's providence seem very strange to these new Christians, and it is wonderful that their faith was not more shaken by the trials through which they passed. Miss Miner saw in the death of Li Hung Chang no fear of bad effect for China's future.

Smyrna, which she termed one of the few sunny spots in Turkey, was represented by Miss Ilse C. Pohl, one of our teachers in the Smyrna Girls' Boarding School. She reported a beautiful time of quiet progress in that region, so mysteriously spared the testing of faith that came to Christians in other parts of the empire.

Impressions and brief reports from the annual meeting just held in Pittsfield were given by several ladies, thus affording to those who had been unable to attend a little taste here and there of the good things enjoyed, and serving to answer in some slight measure the calendar topic for the day, that the influences of the meeting carried to others "may abide and bear fruit."

The Home and Its Outlook

November

BY CHARLOTTE FISKE BATES

Strange month of moods! when even Nature feels
How sad a thing it is, the turning gray!
Yet over her the joy of April steals,
When some late bird sings from a leafless spray.
With spring-like skies come back spring memories:
She half forgets how near her winter is!

The Minister's Children *

BY A WESTERN MINISTER'S WIFE

The average parsonage is not a slow place. The minister's children have their full share of vigor and animal spirits, and *ennui* is almost as unknown a disease among them as *locomotor ataxia*. The generous size of the family is one distinct advantage, for every parent knows it is much easier to teach the cardinal virtues to several children together than to a single one alone. In one favored family of my acquaintance each sister has a brother older to take care of her and a brother younger for her to help bring up—a good arrangement for both the brothers and sisters.

The sense of humor which enlivens every ministerial gathering with a wealth of good stories could hardly fail to reappear in the bright boys and girls who gather round the parsonage table bubbling over with the fun which accompanies innocent and wholesome living. Henry Drummond says somewhere, "It is a healthy home where the old and the young folks have the same jokes," and the truth of that saying is often seen in the minister's family. "Plain living and high thinking" may be the accepted rule, but they need not make life wholly stern and hard, and will not if we let the children's faith and hope and love strengthen ours. Where could one find more charming pictures of happy home life than existed in the English rectory of Charles Kingsley, or the Scotch manse of Norman McLeod, or the New England parsonage of Lyman Beecher or Horace Bushnell?

True, the minister's children are, from their position, subject to some disadvantages, such as unwise petting or equally unwise restraint and criticism from the parish. It takes a firm and wise mother to perceive and avoid these two dangers. She must learn how to parry adroitly injudicious favors which would foster selfishness or snobbishness in her children, and, on the other hand, be able to preserve her serenity and theirs amid criticism which is often ignorant and unfair.

I knew a pastor's wife whose lively brood of six children was not trained in all respects according to the ideas of a certain maiden lady of the parish. When some friend good-naturedly reported the adverse criticisms, for which the maiden lady was noted, the minister's wife said, with a gesture of despair, but with a twinkle in her eyes: "How strange that Providence should send me all these six children and should send all the wisdom with which to bring them up to Miss Bodkin!"

Fortunately the reaction against overworking the minister's wife which marks these modern days tends also towards a common sense judgment of the minister's family, and allows to his children the same opportunity to advance gradually toward perfection which is accorded to other young and immature creatures. Even serious faults and failings are often condoned if the general tone of the family be recognized as true and good.

Ministers' children can know their father a great deal better than can the children of the average business man, and he is usually a man well worth knowing. As his intellectual interests should and do extend to an almost infinite range of subjects, his children have every chance for the broadest mental and spiritual development. Hear the testimony of the daughter of Dr. Bushnell: "Let it, therefore, be no detraction from his magnitude that my father was largest and most ideal to those who knew him in the nearness of family life and love. It is they who know most of his zest, his enthusiasm, his inspirable faculty, of the wit and piquant flavor of his language, of the lofty and refined purity of his feelings and his habits, and his delicate considerateness for those who were dear to him, of his great unexpressed and inexpressible tenderness, of the reasoning faith which beheld the unseen."

Ministers are, as a class, long lived, so to their children is granted the guardianship of their parents during all their years of childhood. Then, in mature life, is given the added happiness of companionship with a father and mother who should have ripened by all their years of noble living into most delightful characters.

The social opportunities of the minister's children are usually of the very best, and this is a tacit tribute to the dignity of his calling. All fair-minded people recognize that it is not a calling which gives an opportunity to make money, or to gain any other personal advantage, but the greatest opportunity for the highest and broadest usefulness. As the minister, by virtue of the many-sidedness of his work, becomes interested in all sorts and conditions of men, so his children naturally grow up in a friendly and helpful attitude toward all the world, which makes life full of zest and happiness for them.

Two things should be and usually are taught by precept and example in every minister's family. First the love of knowledge and second the love of doing good. These stand as foundations of earthly happiness, and blessed are the children who build upon them. In a recent biographical sketch of Bishop Whittle we read: "He had the best good fortune which ever befalls a child—a mother in whom intelligence and love were in perfect poise." If for the phrase "a mother" we read the word "parents," this sentence as amended will aptly describe the happy condition of the majority of minister's children. Luxurious and elegant homes they may not have, ideal environment may be as impossible for them as it is for the vast majority of children, but in the household where intelligence and love are king and queen the best things are secure for the children.

In these days, when materialism is so plainly in evidence, it is hard to prevent our young people from estimating everything at its money value, and especially in the minister's family, where the scarcity of money often causes what seems real deprivation and hardship. The father and mother need constantly to teach the higher value of the unseen and eternal things as contrasted with the seen and temporal. Even young children can learn how precious love and truth are above all material things, and every added year will deepen and confirm their knowledge.

A noted French scientist and *savant*, De Candolle, has made some original investigations which conclusively show that the ranks of science and learning are specially indebted to the sons of clergymen. He affirms that they have actually outnumbered for 200 years, in the roll of eminent men, any other class of families, not excepting those of the directly scientific professions—physicians, surgeons and chemists. Among the sons of ministers he enumerates the following: Agassiz, Linnæus, Euler, Hallam-Sismondi, Jonathan Edwards, Whately, Parkman, Bancroft, the Wesleys, Beechers and Spurgeons, Young, Cowper, Thomson, Coleridge, Tennyson, Lowell, Holmes, Emerson, Charles Kingsley, Matthew Arnold, Maurice, Dean Stanley, Macaulay, Thackeray, Sir Christopher Wren, Sir Joshua Reynolds, Swift, Sterne, Hazlitt, etc. This is certainly a good list of ministers' sons, to say nothing of the daughters.

Rev. A. E. Winship has made a significant comparison of Jonathan Edwards's influence, through his descendants, with that of the Jukes family, whose members in one hundred and seventy years had cost the community one and a quarter million of dollars as paupers and criminals. Three hundred and ten of the Jukes had spent their lives in almshouses, sixty were professional thieves, and of the twenty who learned a trade half acquired it in prison. In about the same number of years the family of Jonathan Edwards had produced 285 college graduates, thirteen presidents of colleges and sixty-five professors, more than one hundred lawyers and thirty judges. Truly God's righteousness "is unto children's children; to such as keep his covenant."

* Fifth in the series by Ministers' Wives.

As Women Know

Love may be joy unspeakable, and love
May be a woe too deep for moans and tears;
Love may be chrism of blessing poured above
The quiet days of uneventful years;
And love may sometimes be just patience, spent
In trying how to find and keep content.
Whate'er it be, true love is crown or cross,
Infinite gain, or woe of bitterest loss.

—*Margaret E. Sangster, in Lyrics of Love.*

Closet and Altar

CROSS-BEARING

And He said to them all, if any man will come after me, let him deny himself and take up his cross daily.

The principle of the cross must be accepted of all who desire to labor for the highest ends. Christ did not conceal it from the group who gathered round him in the upper room on the eve of Gethsemane. They did not understand him then; they came to do so later, and were found worthy. What they learned at that time we are learning now. The principle of the cross is the secret of all spiritual victory.—*R. G. Campbell.*

The worst education which teaches self-denial is better than the best which teaches everything else and not that.—*John Sterling.*

We pray Thee, grant us strength to take
Our daily cross, whate'er it be,
And gladly for Thine own dear sake
In paths of pain to follow Thee.
—*W. W. How.*

The cross is to be met with in little things as well as great. It is not merely in stupendous conflicts with the powers of evil within us that we are to discover its presence, but in the little details of daily life.—*W. H. Hay Aitkin.*

Take kindly and heartsomely with His cross, who never yet slew a child with the cross.—*S. Rutherford.*

You see I have been describing the fellowship of his sufferings, which means each bearing the cross after Jesus. The world demands to see that cross. Except it beholds the print of the nails it will not believe. It has no call to believe in any Christianity that does not involve crucifixion. But the world must not see us staggering under our crosses. It must not see us broken-hearted, weak and weary. It must see that we are in the fellowship of His sufferings and that we are supported in that fellowship by a supernatural power.—*Robertson Nicoll.*

If thou cast away one cross, without doubt thou shalt find another, and that perhaps more heavy.—*Thomas à Kempis.*

If loving hearts were never lonely,
If all things wished might always be,
Accepting what they looked for only,
They might be glad, but not in Thee.

We need as much the cross we bear
As air we breathe, as light we see;
It draws us to Thy side in prayer,
It bends us to our strength in Thee.
—*Anna L. Waring.*

There is something in man which needs sorrow, a humbling, purifying work as regards his spiritual re-creation, which cannot go on without its ministry.—*Dora Greenwell.*

O Lord, what cross willest Thou that I should bear this day for love of Thee? Thou knowest, Lord, that I am all weakness, strengthen me to bear it patiently, humbly, lovingly. If I sink under it, look on me and raise me up. Give what Thou commandest, and command what Thou wilt; sanctify my cross to me, and keep me thine own for ever. Amen.

For the Children

The Fir Tree Song

BY JEANETTE A. MARKS

The rustling of an autumn leaf,
The raindrops in the sky,
All sing a little requiem
To tell the Year good-by.
The Spring was fair
With blossoms sweet;
Good-by, dear Year,
When shall we meet?

The buttercup with ragged head,
The tiny silver fern,
Are holding for the flowers dead
A little golden urn.
The summer's past
And flowers, too;
Good-by, dear Year,
Dear Year, adieu!

The fir tree sings a fir tree song,
He tells a story, too:
"What matter if the Spring be gone
While Winter skies are blue?
'Good-by, dear Year?'
How *very* wrong!
My year begins
With Winter's song."

Some Strange Eggs

BY SARAH ENDICOTT OBER

Little Clay Reess lived in Florida, and he had fine times on the beach near his home. One day he was digging in the sand when up came a queer little object. It was long and narrow and had a tough shell that bent and dented in Clay's fingers. He could not make out what it was. So he ran to Cinda, his black nurse, and showed it to her. Cinda laughed.

"Lawsy, honey," she said, "that air am er 'gator's aigg. Dig erway, an' yer'll done fin' er heap mo'."

So Clay dug away lustily, and sure enough, up came more eggs with every shovelful of sand. Five times he filled his little bucket and carried them home to his mother, until twenty-five eggs lay in the box she gave him to put them in. That night, when Clay was in his white "nightie" and having his "loving time" with his mother, he asked, "How came the eggs in the sand?"

"The mother 'gator hid them there," answered his mother, as she rocked and cuddled her little boy.

"Don't the mother 'gator cuddle her eggs like the mother hen does?" asked Clay.

"No, dear, she leaves them in the sand for the hot sun to hatch out."

"Well, I fink the mother 'gator is a very selfish thing!" cried Clay, sitting up in his indignation.

"O, no," said his mother, smiling. "That is her way of taking care of them—the way God taught her. She can't cuddle her eggs like the mother hen. She has no soft feathers, and her hard skin would break the eggs if she sat on them. The nice warm sand cuddles them, and the sun helps to hatch them out."

"O," said Clay, nestling down again. "Poor mother 'gator! I so sorry for her. How bad she must feel not to cuddle her eggs."

"She takes good care of them," said his mother. "She often comes to look after her babies, and when they hatch out, she finds food for them and will not let anything hurt them."

"What would hurt them?" asked Clay, drowsily.

"There are many animals who hunt for the eggs, and I have heard that the father 'gater likes them, too, and eats them all up if he can find them."

"What an awful bad father!" cried Clay, his sleepy eyes coming wide open again. "Poor baby 'gators. I so sorry for them.

"But their mother takes care of them, and will not let the father find them, if she can help it," said Mother Reess, hugging her own little boy.

"Will she go to look at her eggs tomorrow-day?" asked Clay.

"I think she will," said his mother.

"Then I'll take them all back," murmured the sleepy little fellow.

"Poor mother 'gator—feel—bad"—but Clay was off into dreamland, where mother alligator and her eggs were all forgotten.

The box of eggs was put in a closet, and neither Clay or his mother thought of them again. A week later, Clay went to the closet for some toys, and heard a strange, rustling noise. He looked up, and saw a box on a shelf with the cover dancing up and down in a frantic manner.

"O, mother!" cried Clay, dancing up and down himself in excitement, "come here—quick! Here is a box—all alive!"

His mother came running in, and there were a dozen tiny black snouts peeping out under the box cover. Before she could even scream out popped a swarm of baby alligators and dropped down to the floor, where they scampered off in every direction. All the eggs had hatched, for the closet was behind a stove and the box in a warm place.

Such a time as there was! Clay jumped up and down, screaming with glee, but his mother was screaming with fright, and she climbed on top of a table to get out of the way of the alligators, who went running about, as if in a hurry to investigate this new, strange world in which they found themselves. Black Cinda came running in to see what was the matter, and she got up on a chair and screamed too. If Clay's father had not come in they might have been perched there, screaming, yet.

Then for a hunt! The baby alligators hid under the furniture and burrowed under the carpets, popping out of every hole and corner. It was nearly a week before the last one was caught. Father Reess shook three out of his boot one morning, and Mother Reess nearly had a fit when she pulled on her stocking and found one in the toe. As for Cinda, she spent the most of her time perched on chairs or tables and screaming, thinking everything she saw was an alligator.

But Clay was not afraid of them. He thought they were the cunningest of playfellows, and begged hard to keep them all. But when his mother told him that the mother 'gator would want her babies, he consented to have them taken to the beach. His father let him keep six and made a pen for them in the back yard, with a small tank of water in it.

Here Clay played with them and they became very tame, and seemed to know their little master. He was often seen with the whole lot swarming all over him, but his mother could not bear to touch the creatures, though Clay assured her that their way of running up his arm and poking their black snouts into his face was their way of loving him. He kept his pets for a year, then sharp, white teeth began to come in their big mouths, and his father thought they might become dangerous playfellows, so one night they all disappeared and Clay never saw them again. If he had been on the beach the next day, he might have seen six young alligators scampering about as though they did not know what to make of their strange surroundings. I wonder if their mother knew them.

The Yale Bi-Centenary at Saybrook

A NOTABLE SUPPLEMENTARY OCCASION

On Nov. 11, 1701, the incorporators or "undertakers" of the Collegiate School, which was eventually to develop into Yale University, held their first formal meeting at Saybrook, in His Majesty's Colony of Connecticut. The first building of the school was given by a Saybrook citizen, and in Saybrook the annual Commencements were celebrated until the removal to New Haven in 1716.

It was fitting, therefore, that on Nov. 11, 1901, Saybrook should make its contribution to Yale's Bi-Centenary by dedicating a permanent monument upon this building's site and by a public rehearsal of the story of the university's genesis and exodus. The monument consists of a native granite bowlder marked by a bronze tablet elegantly designed and cast, but bearing an inscription of studied simplicity. This stands near the main highway in the district known as the Point, not far from the site of the old Fort.

The university responded to the invitation to assist in the service of dedication, and was represented by its president, ex-president and distinguished members of its corporation and faculty, as well as by a considerable body of alumni.

Upon their arrival at noon the guests were served with luncheon in the new parish house of Grace (Episcopal) Church. They were then conveyed to the Point, where opportunity was given for inspection of the memorial stone and tablet. After this came the formal public exercises in the historic First Congregational Church at two o'clock. These consisted of a word of welcome from the pastor, Rev. E. E. Bacon; a devotional service conducted by Rev. J. H. Twichell, Rev. E. M. Chapman and Dr. George P. Fisher; and three addresses by Prof. F. B. Dexter, President Hadley and Dr. Samuel Hart, dean of the Berkeley Divinity School.

Professor Dexter sketched, in interesting detail, the story of the vicissitudes through which the college passed in the early years, when Rector Pierson's unwilling parish compelled his non-residence and the resident tutors were sometimes at proverbial odds with their pupils. He noted in passing that among these students during the Saybrook years were the first presidents of Princeton and Columbia.

President Hadley spoke earnestly and eloquently of the relation between the old day of small things and the new day of great ones, not forgetting the future day of greater yet, with its obligation and promise, while Dr. Hart, just returned from San Francisco and his service as secretary of the House of Bishops, officiated with characteristic felicity as spokesman for the townspeople.

Altogether the day was a notable one in the annals of the town and not without its real significance—as President Hadley pointed out—to the university. The rugged and substantial memorial, which must remain plain for the men of many future generations to read, and the impressive public service both went to show that the men and women of rural New England have by no means forgotten the worth of sound learning, or lost the art of combining simplicity with dignity.

E. M. C.

Founder's Day at Mt. Holyoke

One hundred and twenty young ladies, arrayed in the white insignia of the college choir, marching through the isle of a chapel crowded with their fellow-students and guests singing the Processional, was a sight that even the progressive and far-seeing eye of Mary Lyon never dreamed. But under the teaching of Prof. M. C. Hammond, who presided at the organ, such a company of musicians is found at Mt. Holyoke.

On Founder's Day, Nov. 8, the annual observance of the birth of Mary Lyon occurred. Dr. S. P. Cadman gave the address on The Spiritual Value of Culture. It was listened to with deep interest, and showed a remarkable acquaintance with the subject. A faculty tea, an organ concert, alumnæ and trustee meetings rounded out a day of great interest. Rev. J. J. Woolley and wife of Pawtucket, R. I., were present to rejoice in the gracious bearing of their daughter, eminently worthy to take up and carry on the work of the founder.

S. E. B.

Sunday Legislation

The Lord's Day is not made holy by legal prohibition of things allowed on other days. But the opportunity for those who wish to make it holy for themselves may be taken away by legislation which is likely to be urged with renewed persistence the coming season. The New England Sabbath Protective League is preparing for the expected contest, and its president, Senator George F. Hoar, in the *Defender*, so forcibly states the position of conservative citizens that we quote his views as our own:

Experience has convinced a majority of our people that a rest from labor of one day in seven is not only desirable, but essential for the mental and bodily health of men and women in general. A great many persons think that that day of rest ought to be devoted to a consideration of spiritual interests, of the relation of man to his Creator and the hopes of a future state, to the religious training of the young and the religious improvement of persons of mature age. The state has the right, I think, to secure this period of rest by law. There is the same right to do it that there is to secure the quiet of the night.

I do not therefore undertake, in advocating moderate and reasonable Sunday laws, to put any restraint upon the conscience of my neighbor or compel him to any religious observance which his own conscience does not demand of him. I do not enter into the question of whether the Fourth Commandment was a divine command at all, whether it was for Jews alone, or whether it relates to the seventh or the first day of the week. I concede that the legislative power in the state has no right to be discussing such questions or acting upon such reasons. But I think the state may secure for its citizens reasonable periods of rest, and reasonable opportunity for worship, religious meditation and religious instruction, which, if desired by a large enough body of citizens, may be secure from interruption by the prohibition of secular business.

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The Conversation Corner

VACATION reports and echoes of past reports still continue to come in, showing that children—as well as Old Folks—remember their brief summer outings all the year round.

In the Corner of Aug. 24 two of our members—"G. B. Q.'s"—on a Maine beach reported finding some geasters and asked if I knew what they were. All I could do was to refer to the Century Dictionary, under that word and *Exoperidium*, for description of those fungi. Now comes a letter from the Cambridge naturalist who prepared the Century definitions. He says:

. . . I would like to ask your correspondent to secure for me specimens of Geaster when he has an opportunity. At Tallulah Falls, Ga., where I have just been collecting fungi for ten weeks, I found a few old Geasters and plenty of fresh specimens of Calostoma. . . . At Demorest, Ga., on the little railroad which runs up into the mountains and ends at Tallulah Falls, is a new Congregational college which ought to come to the notice of *The Congregationalist*. At Tallulah Falls the river gorge reaches a depth of a thousand feet. There are six waterfalls within a mile, and the total fall in three miles is 500 feet. A college settlement is much needed among the mountain people there. A. B. S.

I have often visited Tellulah Falls in Northern Georgia, and knew the mountaineers near by very well and the rhododendrons, but never thought of looking for puff-balls or toadstools, as I might have done had I known them under such great names! I think, however, this is another place of the same name—there may have been more than one Indian maiden Tellulah, who gave her name to the falls over which she leaped. Some of our Cornerers may be interested in noting the fungi they see next summer and sending specimens to Mr. Seymour of the "Cryptogamic Herbarium," Harvard University. To such I think he would send a blue-printed description of the different varieties.

My Dear Mr. Martin: I have enjoyed reading the other vacation letters. During a week spent at York Corner, Me., I visited an old garrison house, built between 1640 and 1645, a picture of which I send you. It was built to protect the people from the Indians. The upper story overhangs the lower and in the floor of the overhanging part are holes, through which guns could be fired if the Indians attempted to set fire to the building. There was an addition built in the eighteenth century, but that is falling to ruin, while the rest is in very good condition. It is filled with colonial furniture, dishes, guns and other relics. It is about three miles from the old jail at York another historic building.

Brighton, Mass. JESSIE N.

I was at—not in—the old jail several years ago, but did not have time to visit the garrison houses. Drake's "Nooks and Corners of the New England Coast" refers to this garrison, but says that the holes in the projection were for pouring down boiling water on the heads of the enemy. This would be more natural than to shoot through such holes. If you Cornerers had been Tarrantine savages calling on your new white neighbors, which would you have preferred as a welcome, bullets from the settler's gun, or boiling water from the goodwife's kettle?

Here is still another visitor to the Pine Tree State:

Dear Mr. Martin: I would like to be a member of the Corner. I had my vacation in Southport, Me. Papa and I went fishing and caught some nice fish. Capt. Dyer took us in his sailboat around Capitol Island, and to Boothbay Harbor, and we rowed to Mouse and Burnt Island. My pets are a black and white cat, named Thomas Lipton, and a bantam hen, named Kitty. I am nine years old.

Bedford, Mass WARREN C.

Yes, I remember calling at those same places in the *Nahanada*, or the *Wiwurna*, or the *Wauwenock*, or some other Indian boat. But Warren does not mention the "Southport yell," which an Oberlin lady set to music in our columns a year or two ago!

This Maine girl reversed the order and came to Massachusetts:

Dear Mr. Martin: I enjoyed my vacation very much. I went to Haverhill this summer with my mother. My school has been keeping four weeks, and I have been every day and have not been late once. I have to go three-quarters of a mile. I have a little kitten and its name is Buttercup, and it is very playful. We had seven little pigs but papa sold two of them. I am collecting stamps and I have 130. We have our mail brought to us every day by the R. F. D.

Bridgton, Me. RUTH D.



How good R. F. D. is to bring regular daily mails to country homes. I think his whole name is Rural Free Delivery.

Dear Mr. Martin: I have had a good time this summer. I go up in the woods after mushrooms. I can find these kinds: red, purple and green russulas, boletus edulis, and cone-like boletus and many others. I had some coprinus cor atus mushrooms growing in my garden. I have found some of this kind on a lawn about five inches tall. I have six baby rats and two big ones.

Fall River, Mass. FRED A.

O, Mr. A. B. S., do send Fred A. a blueprint quick—he is a boy after your own heart! He likes rodentia, too, as well as exoperidia.

Dear Mr. Martin: I would like to belong to the Corner. I am eleven years old and in the seventh grade. I have been away for a week and have had a delightful time. Almost every day we went on picnics on our bicycles, to Marine Park, Lexington, Newton and Franklin Park. We also went without wheels to Bunker Hill Monument, the Navy Yard and Nantasket Beach. I have had a kitten given to me, which I have named Kitty Clover. She is a tiger Kitty and is very playful. She seems afraid of the rats, but not so much as the rats are of her.

Fall River, Mass. ALICE A.

Kitty Clover is dead—long live Kitty Clover! What fun the living one will have by and by with Fred's rats. Are children ever allowed to go up Bunker Hill Monument on their bicycles?

(For the Old Folks)

"HAFED'S DREAM"

Dear Mr. Martin: Many years ago some of the school readers had a piece entitled "Hafed's Dream." Can you tell where that selection can be found, and the author?

Maine. D.

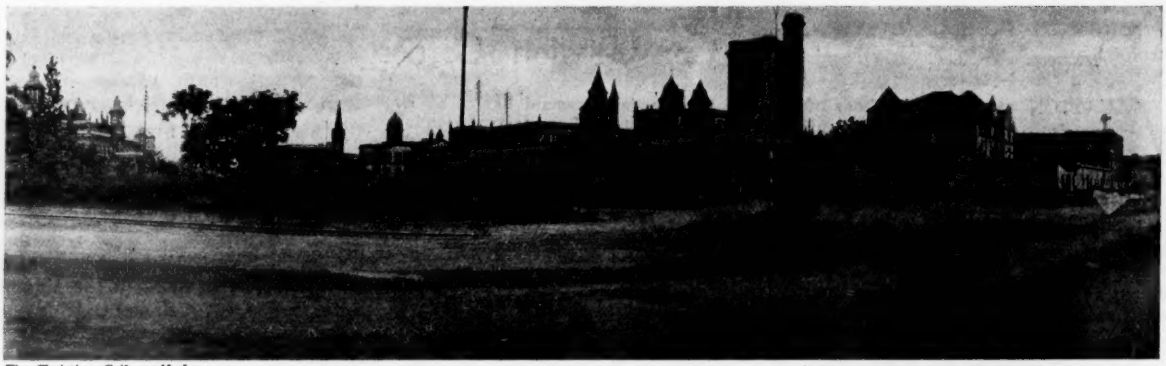
Certainly, I can! You will find it—if you only have the book—in the Village Reader, published by G. and C. Merriam, Springfield, in 1845. A great many good boys and girls read in that reader in Massachusetts and Connecticut along about that time, and were made better by the reading. After severe afflictions Hafed cursed God, and wished there were no God, nor any fixed laws, and that he could live in a chance world. He had his wish—in a dream—and experienced the benefits of chance, such as grass growing with the top downward, apple trees bearing cucumbers, oxen having three legs or covered with wool, the sun shining at irregular times, his coffee frozen rather than heated by fire, etc., until he was glad to return to a world governed by fixed law, and by a wise and benevolent God.

It was written by Dr. John Todd, whom all good old folks will remember as a remarkable minister and writer, in Groton, Northampton, Philadelphia and Pittsfield. Thousands of young men have read his "Student's Manual," and tens of thousands—in many lands—his "Lectures to Children." This book was followed by "Truth Made Simple," being another course of talks given to children in Philadelphia in 1839, "being the first volume of a system of theology for children," and dedicated to his own son—"now five years old, my boy." This contained "Hafed's Dream," the suggestion of which came to him one day as he was walking in the street. It proved so unique and effective that it was widely copied, and published in a separate book (Pittsfield, 1845). The veteran Northampton publisher, who writes that his "class sat right forenenst the big box pulpit" at Northampton and heard the original "Lectures to Children," says the plates of "Truth Made Simple" are all now destroyed, and so Mr. D. will have to look up Hafed in "Truth Made Simple," which may be found in the Congregational Library, or the dear old Village Reader in some antiquarian collection.

OLD MONEY

A minister who does not give his full address describes "a very rare specimen of money used in the United States in 1776," which has come to him, and the proceeds of which he would like to give to missions. It is continental money, the face value of which was "one-sixth of a dollar," but so depreciated at the close of the Revolution as to give rise to the old comparison, "not worth a continental." The thirteen rings on the reverse side, inclosing "We are one," is the same die used on the first national cent used in 1787. Good specimens of the 1776 note are listed at twenty-five to fifty cents. Better put that amount in the contribution box and keep the continental!

Mrs. Martin



The Christian College, Madras

Christianity a Real Force in India

By Rev. James L. Barton, D.D.

Secretary of the American Board

India differs from Japan in that the traveler in the latter country thinks he knows much about it before he arrives there, and after being there six weeks he is sure he does; while the traveler in India comes in a conscious state of ignorance, which consciousness continues to grow upon him as the weeks go by. The people, their country, their religion, their social customs, their manner of thought, life and religion are all mysterious and inexplicable even to themselves. How, then, can the foreigner ever learn their secret?

A recent traveler and writer, known well upon two continents, after a tour in this country, declares that hitherto the various marks worn upon the forehead of Hindus have been interpreted as race marks, but he has learned that they denote exclusively the caste of the wearer. Repeated inquiries over a wide area of southern India reveal no ground whatever for either interpretation, but the one and only answer obtained was that these marks indicate the different sects of the Hindu religion. This shows the peril of generalizing about anything.

We have been taught to believe that all the native inhabitants of India are Hindus, but we find upon the ground that the people of this country are divided into three great classes—Hindus, Mohammedans and Christians, not necessarily a scientific division, but a workable one. These divisions are based upon religion alone, while the multitudinous divisions among the Hindus are made also along caste lines. These divisions in some places in southern India are becoming the source of misunderstanding and even conflict. They were established centuries ago and are supposed to be inflexible. Modern education has come in and is elevating some of the castes which were regarded as low, and for whose elevation no provision is made by the Hindu system. The result is a conflict between castes, which has recently led to much bloodshed and is at present in the higher courts awaiting decision. Even the courts will not be able to maintain forever the present arbitrary divisions in the religio-social Hindu life.

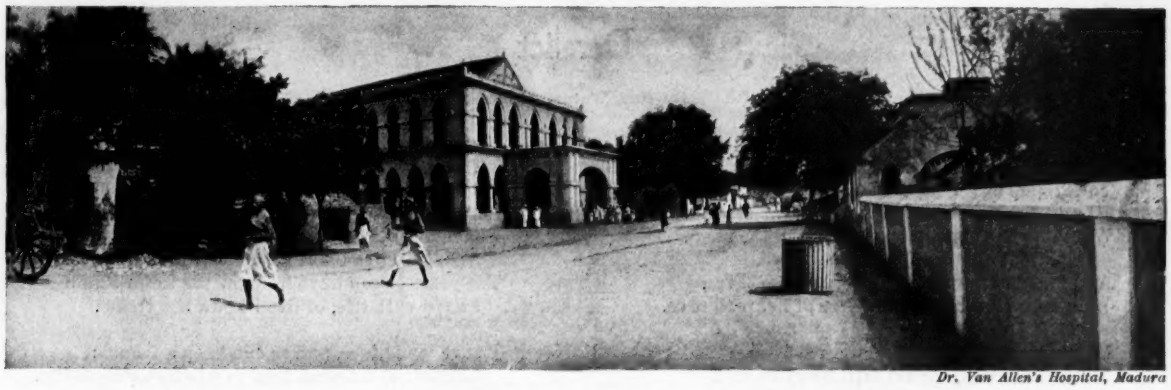
India differs from every other country in the world in four respects, namely, in regard to economic, social and religious conditions and ethnologically. Each one of these affords boundless opportunity for study, and the student who wishes to master any one in any measure must expect to spend years in the country. The problems are made much more difficult by the fact that each one of these four departments acts and reacts upon the others, as, for instance, in many cases, when a Hindu becomes a Christian, he must perforce change at once his occupation and his social standing in the community.

It may be said, with some degree of plausibility, that each one of these topics, except the race question, turns in no small measure upon religion. Hence it is evident that the introduction of Christianity into India must work great changes in the industrial and social life of the country. We see upon every side indication that such transformations are taking place. It is also equally clear that no great change can take place in the social life of the people, and that it will be most difficult to accomplish much for their material improvement, until they break away from a religious system, or lack of system, that has brought them into their present helpless condition and which confesses itself powerless to work any change. A thoroughly educated Hindu gentleman, and an official in the government, told the deputation of the American Board that the constitution of the Hindu religion made it impossible for the Hindus to do anything to remove the social disadvantages under which the low castes and out castes of India live. He said, "We regret our inability to do them any practical good, and welcome the help that comes to them from embracing Christianity."



A Bridal Party

Broad-minded and intelligent Hindus are carefully observing the changes taking place through the introduction of Christianity into the country, and many of them speak with great freedom upon the subject. Hon. Varada Rao Avergal, B. A., B. L., Assistant Sessions Judge of Madura, one of the very highest positions filled by a Hindu in this country, in an address read to the deputation in the presence of several hundred Christians and many Hindu gentlemen, said: "The Hindu who has adopted the Christian faith has won the approbation of the ruling class and the love and esteem of his fellow-subjects. In the manner of domestic life, in the rules of conduct which he prescribes to himself for observance in society, in the ideals that he sets himself to realize, he is a conspicuous example to his *confrère*, who has



Dr. Van Allen's Hospital, Madura

not followed him in his change of faith. So, also, in the material and physical advantages surrounding him. We find his aims are higher and better conceived than those of his neighbors." Much more was said by the judge in favor of our work, but this quotation is sufficient to show how Christianity is regarded by many non-Christians, who have studied its influence upon the life of those who accept it. The most of these do not look upon it as a spiritual force, but simply as a religion that has power to change for the better the social and economic conditions of those who accept it.

The deputation came out to study the mission work of the American Board, and in order to do this it has endeavored to become acquainted with the work not only of our own society, but also of other boards working in India. The members also are endeavoring to take advantage of all the information obtainable from Englishmen and Hindus who stand entirely outside. We have personally seen various missionary institutions planted and supported by the Church Missionary Society, the Wesleyan Society and the Society for the Propagation of the Gospel to the Free Church of Scotland Missionary Society—all of Great Britain—as well as the Dutch Reformed, the Methodist, the Baptist and others of our own country. We have repeatedly met in conference the missionaries of these and other boards, where policy, methods of work and results were fully and freely discussed. The value of such conference can hardly be overestimated.

We have not been content, however, to confine our investigations to those who are sympathetic with missionary enterprises, but it seemed to us best to get the views of outsiders, many of whom would be expected to criticise. We have had several conferences with leading Hindu gentlemen where no missionaries were present, so that there could be the freest interchange of thought and opinion. We met the officers of the Theosophical Society in Madura and nearly the entire membership of the Prarthena Somaj of Ahmednagar. We have been invited to the homes of Hindu leaders where royal entertainment was accorded us, and in every case we have early turned conversation to the missionary work and have asked for opinions and suggestions.

We have found that our work has been under the closest observation, and the individual characteristics and ability of our missionaries are well known far outside the Christian circle. It has been a source



A Hindu Festival, Madura

Derelict

By Guy Wetmore Carryl

In younger days, of idleness grown sick,
On this low bank I saw, as in a dream,
The fingers of the leaning willows prick
Long dimples in the slow, reluctant stream.
Watching the pilgrim leaves forsake the stem,
Impatient of the dull, familiar cove,
And idle down the tide, I longed, like them,
Untrammeled, homeless, free of heart to rove.

I little thought that on a larger stream,
I, too, one day, should drift away at will,
Toward the distant reaches of my dream
From the safe shelter where I lived so still:
I little thought that one day I should grow
Weary of endless pictures filing past,
Of idle life and idle loves, and so
Come gladly to some little cove at last!

Kind eddy that has caught me from the tide,
Of drifting weary, tempest-torn and tossed,
To find, from the swift current turned aside,
The simpler things I thought that I had lost!
What have they brought me, all the empty years,
The river's turns that opened with a smile
And ended in the bitterness of tears?
Kind God! How little were they worth the while!

Yet here and there, around the sudden bends,
The opening reaches held some sweet surprise:
My arm has linked and lingered in a friend's,
Mine eyes have seen love swim in lovely eyes.
I have kissed pleasure, walked alone with pain,
And, if to life I was apprentice made,
The years of toil have brought the toiler's gain—
I lived with life, of life I know the trade!

I have made foes, and so can keep a friend;
Learned of a friend how gently foes may score;
Played fast and loose with love, and, in the end,
Lost it, and losing, learned to love the more!
Seeking for gifts, I found it joy to give,
Seeking for truth, I learned to know a lie,
Pursuing death, was taught 'tis good to live,
In quest of life, was taught 'tis safe to die!

Now, at the end, I see that it was well
To drain the cup down to the bitter lees;
To foretaste heaven, and tread the paths of hell,
Else empty words and meaningless were these.
Else I might stand, as once I stood, outside
My fast locked heart, its best and worst unknown,
Till life's firm hand flung the barred portals wide,
And led me in, a stranger, to mine own!

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of gratification to us to learn how widely the missionaries are respected and their life and work honored. There has been but little criticism, and the burden of the suggestions has been in the line of marked increase in mission operations. These suggestions have not come from those who hoped to profit by the sending of more mission funds to India, but from independent officials who had at heart the good of the people and who desired their elevation.

English officials have been even more profuse in their expressions of appreciation. A police commissioner said to a member of the deputation a few days ago that the missionaries are taking away his work, for, said he, "They by spiritual means are accomplishing that which I am set to do by force." They all seem to look upon the work of the missionary as one of the strongest forces for elevating the people of the country.

It would be well for traducers of foreign missionaries and their work in India to come out here and inquire diligently of all classes who know the missionaries what manner of work they are doing.

Aftermath of the Council

In preparing an article on the National Council for a recent meeting of the Cumberland Conference, Rev. C. D. Crane of Yarmouth, Me., sent out a letter asking for an opinion and estimate of the council and at what point it should be criticised, if at all. Following are some of the replies.

By its spirit and utterances it indicates a return to the simplicity of the gospel and to a more conservative way of thinking. It seemed to have a tendency towards centralization of power, which is not pure Congregationalism. There was full enough of the "cut and dried" about the program. On the whole, it was helpful.

I was impressed with the fact that our Congregational ministers and laymen are a fine body of men. I should say it would rank among the very best councils yet held in the value of its program and the weight of its utterances. I have no criticism to make, except that a portion of the debate following the addresses of Dr. Bartlett and Professor Moore was unnecessarily acrimonious.

It was a meeting of great intellectual power and great spiritual interest. Of all the good things, the best and most encouraging was the feeling that the remedy for the present spiritual condition lies in a return to the old paths, not of theology, but of faith and trust in the divine Word and the living Christ.

No one attending any number of the sessions could fail to be impressed by the dignified character of all the proceedings, and by the high scholarship and intellectual power and Christian zeal which the papers and addresses reflected. As a member of another denomination, I may say that I do not believe that any other church is able to make such a showing. A UNIVERSALIST MINISTER.

I can hardly tell you how much I enjoyed everything. The opening address of Dr. Noble and the closing address of Dr. Jefferson were simply magnificent. Dr. Noble's remarks on the redemptive work of Christ should become classic. I liked the positive tone of the council.

A PRESBYTERIAN MINISTER.

A good, clean, strong looking lot of men. There was an air of business which pervaded the assembly; very little "junketing." The tact and fairness of the moderator should be mentioned; also the saneness exhibited in discussions, and the general absence of the Crank family. Flies in the ointment? O, a few, and small ones. Perhaps the childish disposition to applaud everybody who spoke; the frequent recurrence of the same names; the same grist of men was ground over and over. But it was a great gathering, and you Congregationalists ought to be proud of it.

A BAPTIST MINISTER.

To hear Rev. Charles E Jefferson talk on Consecrated Personality and Rev. George H. Ide on The Living Christ was like cool water in the desert. It seemed as if they were inspired to preach the living truth.

A BUSINESS MAN.

I "served tables" more than anything else; so that it was of social life I saw the most, and the feast of reason and flow of soul around our home table and fireside were delightful. I heard President Buckham's paper upon Christianity a Worldwide Movement, and was greatly stimulated by it. I heard Mr. McClelland's paper on Woman's Work in the Church, and I was not in sympathy with his ideas or mode of expressing them. I thought the moderator one of the best, and that the council owed everything to his generalship. There was nothing that savored of ecclesiastical politics. The number of gray and venerable heads in the audience, as viewed from the gallery, was striking. It was a cheerful sight to see so many men in a church, and the sound of their voices in the singing and the repetition of the Lord's Prayer in unison was uplifting.

A WOMAN'S OPINION.

On entering the church I was impressed by the unusually intellectual, often spiritual countenances of the delegates, to which the papers and addresses well corresponded. The writers and speakers were able, independent, often convincing, and always courteous. Some were a little too radical for my taste, but easily restrained in a body so sanely constituted. The council was a credit to the denomination it represented, as well as to the prevailing and one of the best types of religion in the United States. You are at liberty to use my name if you wish to.

REV. ASA DALTON, D. D.,
Rector St. Stephens Church, Portland.

Do serial stories increase the circulation of the magazines? Robertson Nicoll thinks not, except in the case of the most popular fiction writers, like Kipling and Conan Doyle. Writing in the *Bookman*, he says that "a serial ought to close at each installment with something to provoke the curiosity of the reader for the next number," a condition which few modern novels fill. On the other hand, he tells of a woman whose story in a penny paper was so successful that "the editor made her continue it for nearly three years." That must have been a captivating tale, indeed. In three years some more ambitious serials are quite forgotten.

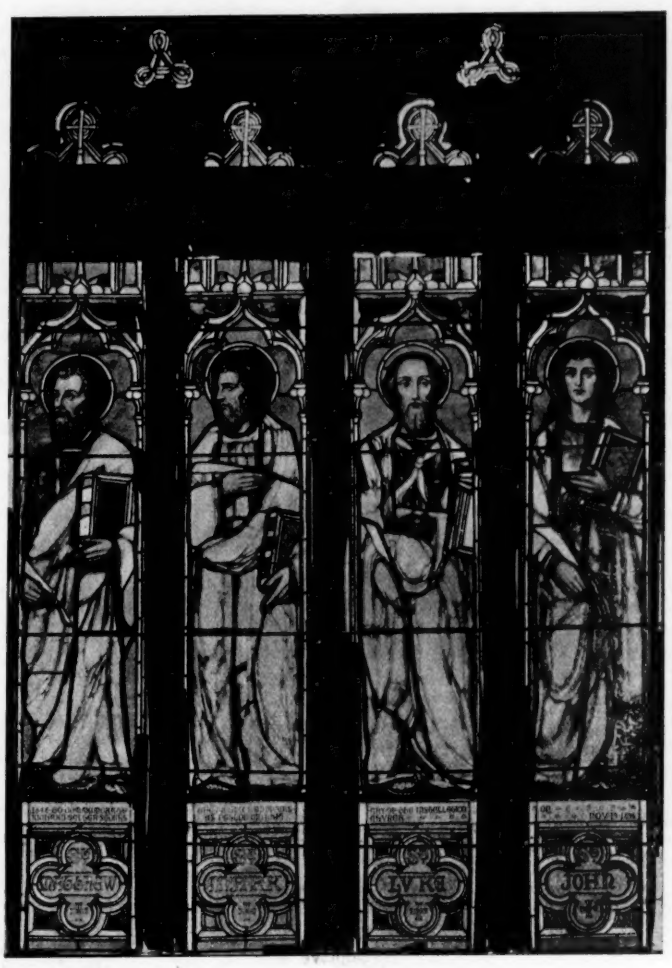
In and Around New York

The Ministry as a Factor in the Election

The municipal campaign which has just closed with such a decisive victory for the forces of decency and good government was remarkable for the part taken in it by the ministers of New York and Brooklyn. It is no new thing for a few clergymen to let their congregations know their sentiments as to national, state or municipal matters before an important election, but as a rule the majority leave the issues alone, fearing to offend those who differ with them. This year, however, the minister who has not spoken on the election is the exception, and while, perhaps, few have gone so far as Drs. Hillis, MacArthur, Bitting, Odell and others, who have made addresses from the public platform in political meetings, almost all have let their congregations know that their sympathies were with the anti-Tammany movement. Now, as never before, preachers and people rejoice together in the election of Mr. Low, Mr. Jerome and the others of the "Fusion" ticket, and as partisan lines, the old ones at least, were almost obliterated in campaign and election, Republicans and Democrats alike express their gratification. It is, of course, impossible to obtain figures, but if one may judge from what he hears it would be hard to find a member or adherent of a Protestant church in New York who did not help by vote or influence to "down Tammany."

The Storrs Memorial Windows

As a tribute to the memory of Dr. Storrs, and in recognition of the fiftieth anniversary of his installation as pastor, the Church of the Pilgrims has placed a beautiful figure window in the south transept. The subject is The Four Evangelists, the treatment is dignified and devotional, and the character of each apostle is cleverly indicated. Above the figures are richly rendered Gothic canopies, and below them are panels with the names of each. The style is mediæval, and the arrangement shows a careful study of traditional types. Another memorial window will occupy the end of the church opposite the pulpit. Its subject will be the ascension, and it will be one of the largest stained-glass windows in this vicinity. It is to be erected in memory of Dr. and Mrs. Storrs. All the windows were made by Heinigke & Bowen in their New York studios.



Storrs Memorial Window

Bethesda's Two Decades

The twentieth anniversary celebration of Bethesda Church, Brooklyn, was clouded by the illness of the pastor, Rev. Charles Herald. His difficulty affects the eyes, or, rather, one eye, for he had the misfortune to lose the other some years ago. He is in the Long Island College Hospital, his daughter, a trained nurse, attending him. The outcome is not yet known, but hopes are felt that no permanent injury may result. Bethesda dates its celebrations from its beginning, not from its independence from Central Church. Dr. C. C. Creegan and several laymen locally connected with the work took part in the anniversary service Nov. 6. The church was never so prosperous. Its membership exceeds 600 and that of the Sunday school is 1,100.

Congregationalism Again a Solvent

A Congregational church was recently formed at White Plains. It is in a "commuters'" district, where a fine class of men who do business in New York reside. Rev. William Dana Street is pastor, and about sixty charter members are on the roll. Only three are Congregationalists, and the pastor is of the Dutch Reformed Church. This is another evidence that Congregationalism possesses the elements to unite all denominations.

Giant Y. M. C. A.'s

Local Young Men's Christian Associations secured a large number of pastors to speak for the last two Sundays on work for young men. Distinctively religious work among them was the program for last Sunday. All last week, in common with associations of the country, special meetings were held. Manhattan and the Bronx associations put down as achievements of the year just ended a gain of 805 members, making a total of 9,135, the largest number ever recorded; the dedication of an army branch building on Governor's Island; $100,000 for a building on Columbia University campus; and the raising of $275,000. It costs $75,000 a year, beyond income from fees and tuitions, to keep Manhattan and the Bronx associations going, and appeals announced this week call for $1,094,000.

Methodist Debt-raising

Methodists are proving that the way to get money is to ask for it. Dr. E. M. Mills, general secretary of the $20,000,000 fund, says he spent the first year making Methodists believe it to be worth while to try, and when Dr. E. S. Tipple resigned the pastorate of St. James Church, Harlem, and entered upon the task of raising $1,000,000 with which to pay off debts on all Methodist churches in New York, exclusive of the boroughs of Brooklyn and Queens, and $300,000 for some philanthropic work imperatively demanded, his experience for the first few months was most discouraging. Methodists said New York had been depleted by so many interests that local work simply could not be strengthened. Six months of effort has raised $400,000, and a good deal more of the $1,000,000 is in sight. Calvary Church has paid its debt of $70,000, St. Andrew's one of $100,000 and Grace $50,000. Union $52,000 and Willis Avenue $43,000 are well in hand. Methodist deaconesses are in a fine new home, with $45,000 of the $95,000 paid. Leaders of wealth are coming forward, generally making gifts conditionally, but nevertheless making them, and New York Methodism was never in better condition. C. N. A.

The Sunday Theater an Evil

Julia Marlowe, in a sensible article in *Collier's Weekly* on The Moral Influence of the Stage, concludes her article with a plea for Sunday rest for an overworked and much strained set of men and women. She writes: "A point upon which I am in thorough accord with the strictest sectarian is the open Sunday theater. No one should be compelled to work seven days a week, and players, owing to the emotional strain their work involves, should, of all people, pay strict heed to the commandment which is intended to aid the spiritual, intellectual and physical growth of all Christendom. If the public could be persuaded to witness fine and reverent performances of the classics on Sunday there might be some excuse for the Sunday theater; but the public does not seek theatrical diversion of that character on Sunday. Those theaters in the Eastern cities which do open their doors are playhouses of a cheap and often disreputable kind. They offer what is garish and noisy. There is neither instruction nor wholesome amusement to be gained from them. The Greek plays, with their eternal message to mankind, the dramas of Shakespeare, Goethe and Schiller form no part in the offerings of the Sunday theater. But, irrespective of all that, it is bad mentally, morally and physically for anybody to work on Sundays, and one does not need any more ingenious answer to the question."

A friend loveth at all times.

The Literature of the Day

Gail Hamilton *

Mrs. Harriet Prescott Spofford, in the biographical sketch of Gail Hamilton (Mary A. Dodge) which prefaces this collection of her letters, refers to her as



GAIL HAMILTON

a "great starlike spirit." For a time she did blaze in the firmament like a star. But how few of the generation born since the Civil War know anything of her brilliant career as a journalistic free lance, her unrivaled conversational gifts, or of her skill in making friends in the high places of literature and politics!

In reading her correspondence with men like Henry James (the first), John G. Whittier, Judge French, James G. Blaine (undesignated, but easy to be discovered), or her own accounts of the swath she cut in Washington's best and most intellectual circles, one gets an excellent idea of the part a gifted woman can play in drawing out men on their better side and of the eagerness with which men of affairs and men of the study welcome the comradeship and criticism of a woman who thinks for herself and is endowed with wit and insight.

Gail Hamilton was audacious and sharp. She hated shams and loved reality. By tongue and pen she punctured many a foible and exposed many a fraud. Her judgments were not always true—witness her abuse of President Hayes, one of the best presidents we have ever had—and many of her dicta concerning men and measures which were struck off at white heat and included in letters written only for the home circle do not leave a pleasant taste in the mouth. In some respects she was in advance of her time, her insight leading her to conclusions which the world at large had to reach more slowly through reason or experience.

At heart she was profoundly religious, early turning her attention to consideration of the profoundest themes of life and never ceasing to be interested in them. She always affirmed that religion must be a matter of personal relation between a personal God and the individual, and that the strongest argument for immortality was the need of it for the full development of individuality, which is precisely what Royce and Fiske have asserted in their recent Ingersoll lectures on immortality. We know of few more interesting letters passing between men and women on the subject of religion than those in which Henry James and Gail Hamilton argue over the pantheistic tendencies which she, a young woman of twenty-one, ventured to tell him she discovered in his thought.

This collection not only gives a limelight picture of Gail Hamilton, but also reveals much concerning the theological and political history of the time in which she lived. More than all, it is a human document of the frankest sort and valuable alike to the psychologist and the moralist. Apparently nothing has been held back. So far as this concerns Gail Hamilton, there is nothing to be said in view of the editor's relationship to her. But in so far as the letters refer to persons now living, there are revelations which seem to us premature.

The Congregationalist has peculiar interest in this collection of correspondence, because during her first days of authorship Gail Hamilton wrote so much for this journal. References to it and to its editors abound in the earlier letters, and had we space to prove to the new generation of our readers how facile, brilliant and audacious she was, and how she reveled in stirring up the dry bones of church and state, we should have no more accessible source of citation than our own files for nearly twenty years.

* Gail Hamilton's Life in Letters, edited by H. Augusta Dodge. 2 vols. pp. 1,090. Lee & Shepard. $5.00.

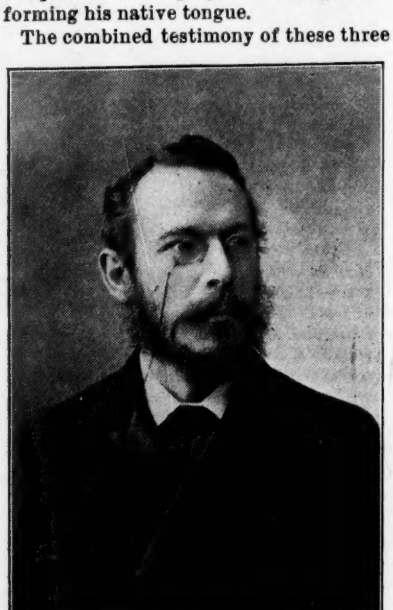
The Teaching of English *

Three recent books serve as the sailor's log in reckoning progress in the teaching of English in our colleges. One is from Harvard, which in this regard has been in advance of her sister institutions, having received a strong impulse from her president, who is a master in the use of felicitous phrase. Two professors combine to tell of Words and Their Ways in English Speech. The suggested philosophy of the book is found in the saying of Hamann, that "poetry is the mother tongue of man." Words are coined by the imagination, and the language-making instinct is the poetic faculty in man. With this in mind, they trace the genealogy of words, not merely through their linguistic derivations, but to their poetic origins in human thought. For a work that contains so much specific information based on technical knowledge the fluency of its style is specially welcome, while the full indexes render it available as a work of reference.

The second book is by Arlo Bates, professor in the Massachusetts Institute of Technology. The student must be far advanced in his art who does not gain many suggestions from his Talks on Writing English.† Its central principle is that language is a medium of communication between mind and mind, and whatever form of expression tends to mislead or annoy the reader is bad. Good writing is in the interest of ready understanding. And the keynote of the book resounds in the insistent demand that all forms of expression should be "fully realized" by him who would worthily use them.

Columbia University is represented in this trio by Brander Mathews, whom President Hadley at the Yale Bicentennial characterized as one who had attained eminence and success not only as a writer, but as a teacher of writers. His essays * take us into the region of the motives and characteristics that form and develop a language. English is what it is because of the stock that speaks it. "The future of the English language is dependent upon the future of the two great peoples that speak it; it is dependent upon the strength, the energy, the vigor and the virtue of the British and the Americans." Such a sentence suggests the seriousness and significance of these linguistic themes when thus broadly conceived. Professor Mathews has high faith in the future of English as a world language, finding in the Russian its only probable competitor, while that is handicapped by its lack of simplicity. Aside from the subject matter and the breadth of treatment in these essays, they charm by their unusual combination of literary excellencies. Associated with a definiteness of impression that leaves the central thought clear and luminous, a wide range of information is laid under tribute; an amplitude of argument is sustained with ease, enlivened by delightful and effective humor and relieved by fascinating narration; yet with these varied elements the tissue of the style is unbroken. Any one who reads these essays must gain a deeper sense of the dignity of language, and his conscience will be quickened to a finer appreciation of the part each one plays in making or deforming his native tongue.

The combined testimony of these three



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BRANDER MATHEWS

books shows a wholesome attitude toward the training of men in the use of English. That discipline is now being maintained seriously, practically and efficiently. The

* Words and Their Ways in English Speech, by J. B. Greenough and G. J. Kittredge. pp. 429. Macmillan Co.

† Talks on Writing English (Second Series), by Arlo Bates. Houghton, Mifflin & Co. $1.30 net.

* Parts of Speech, by Brander Mathews. pp. 350. Charles Scribner's Sons. $1.25.

books are singularly free from pedantry, they rest upon a sound basis of psychological insight, they emphatically recognize that they are dealing with an art that is in perpetual flux, rather than with a stationary science, while in themselves is finely exemplified the art that they commend.

Pathos and Humor on the Coast of Maine*

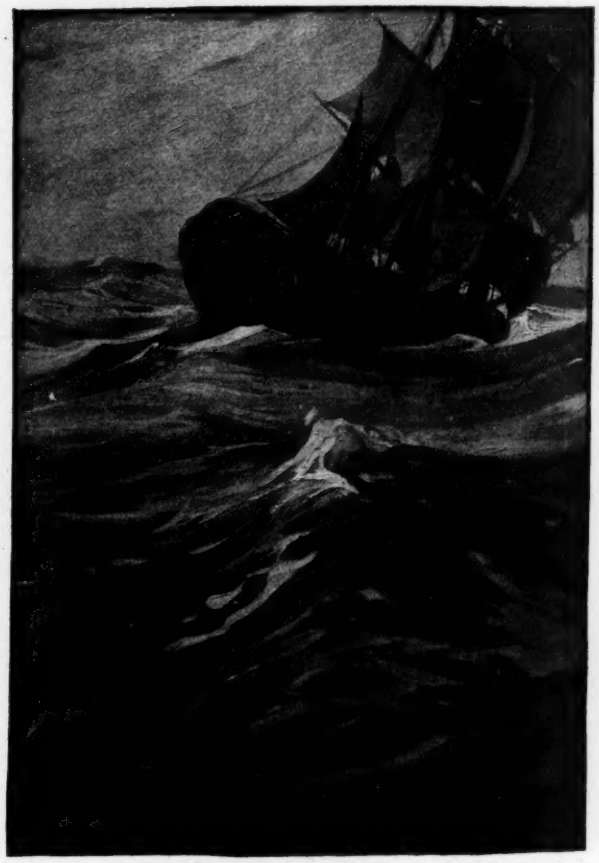
By humor, pathos and mastery of dialect the author of Cape Cod Folks and Vesty of the Basins belongs to the school of idealists which has given us Thrums and Drumtochty. Her present dreamland of simple folk, who in their own fashion have worked out the problems of the earthly and the saintly life, is suggested by one of the Maine coast villages, where a boat is the normal means of travel and the wagon is not unlikely to be turned into a frame for drying fish.

It is by the humor of her fisher people that Flood Tide makes the strongest claim upon attention. We must confess to some qualms of conscience in the pathetic passages, strong as they often are, and the perfect wife, who consoles the hero when the disconsolate worldly-wise woman has jilted him, we have not been able to get quite out of the mist. As for the worldly-wise woman aforesaid, who breaks hearts as a boy with a stick clips off the heads of daisies, in spite of her dark eyes and delicious sighs, we find ourselves wondering alternately at her triumphs and her moody peevishness.

But the humor is delightful, and we fall in love at once with most of the secondary characters of the bock, and find ourselves delightfully at home with their naïve piety and their shrewdly unconventional outlook upon life. We are ready even to accept the father, who celebrates each return from a voyage by taking his only son to the shed for a licking, on general principles and without inquiry as to conduct, for the sake of the boy and his mother.

Captain Shale—the emancipated—is a boon companion. Here is his summary of the clothes philosophy, which cost Carlyle a whole bookful of words: "Ye've no idea of the sea of harissments that'll oll off of ye when ye cease to be harissed about clo's. Above all, I thank God't I got out o' the impiety and the thraldom o' Sunday clo's. Ye may ransack my house from garret to cellar, and ye won't find ary suit o' Sunday clo's." We like his attitude towards a boarder who was suspected of plotting a book. "I don' know whether she's writin' a book or not. The' ain't no appearance o' her transcribin' anythin', and she don't strike me as a person't u'd take the trouble to carry a mess o' truck around in her head. She's a plain, sensible creetur. I'm—ahem—I'm r'al frien'ly with her."

It has done us good to sit on turned over water pails on the path to the spring and talk with Captain Shale and Dorna Gleeson, to be "sassed" by Dinny and to make acquaintance with the other people of the Bar. We like to hear them say, "I wish't somebody'd listen!" when they are surprised, and "Here's hoping!" when they depart. And we recognize the real piety and the real humanity which is in them. But the Bar itself, we feel, is not to be reached by any line of rail or boat that starts from Boston. It is Mrs. Greene's own discovery in the fairyland where her genius walks, and whither we hope she will ask her readers to accompany her again.



Copyright, Houghton, Mifflin & Co. *From The Tory Lover*

THE RANGER

*Flood Tide, by Sarah P. McL. Greene. pp. 350. Harper & Bros. $1.50.

The Rational Basis of Orthodoxy*

This attempt at reconstruction in theology has the direct style and intense earnestness of a man working out his ideals sympathetically with present day movements. He dedicates it to all who "have been misled by the one-sided trend of contemporary thought," and with unconventional and unique illustrations points the way through philosophic materialism to where he has himself found vision and rest. But he seems to be more at home in biology than in philosophy. He shows his sources to be the writings of Fiske and Romanes rather than the Cairds and T. H. Green, otherwise he would not so persistently express the doubt "whether Hume's celebrated argument has been answered." In short there is a Ritschlian tinge to the book, for the author openly begs the whole metaphysical question at the outset. The charm and power of the book lie in the brilliant telling of the evolutionary story in its spiritual completeness under the chapter title The Ethical Background of Nature, in the luminous and suggestive review of the different aspects in which the death of Christ has been presented under the various theories of the atonement, and in the strong and deep grasp of the psychological side of the doctrine as given in the chapter on Justification by Faith.

*The Rational Basis of Orthodoxy. by Albert Weston Moore, D. D. pp. 378. Houghton, Mifflin & Co. $1.75.

The New Books

* * * *In some cases, books announced in this department will be reviewed editorially later.*

RELIGION

Essays, Theological and Literary, by Charles Carroll Everett, D. D. pp. 358. Houghton, Mifflin & Co. $1.75.

Although a reproduction of magazine articles extending over a period of fifteen years, these essays grouped together surprise by their timeliness. They strike chords which are vibrating all around us in the intellectual and spiritual atmosphere. When not following his conclusions, we are helped by the glow of Dr. Everett's idealism. Nearly half of the volume is a criticism of the recent German school of theology represented by Harnack. Through this interesting discussion he reiterates his view that nothing that is absolutely inscrutable to reason can be made known to faith, but when he comes to a reckoning with the philosophy of Browning in the concluding chapter he grants the position which he previously opposed. In the relationship between the head and the heart, he yields the supremacy of the heart. He says a moral certainty is greater than a mental certainty. His chapter on Instinct and Reason contains a choice collection of horse and dog stories told with all his quaint humor. From the chapter on the Historic and Ideal Christ to that on Goethe we are under the spell of his imagination.

Individual Work for Individuals, by H. Clay Trumbull. pp. 186. International Com. of Y. M. C. A.'s. 75 cents.

The autobiographical element is of the highest interest in this little book. It urges the duty and opportunity which lie in the fact that personal witness is God's appointed way of spreading the faith from man to man, and enforces it by examples taken from a long experience.

The Greatness of Patience, by Arthur T. Hadley. pp. 25. T. Y. Crowell & Co. 35 cents.

An address delivered before a graduating class at Yale, but appealing to a wider audience by its sane and helpful view of life as a field in which character building offers hope of the highest and most enduring success.

The Ministry of Comfort, by J. R. Miller, D. D. pp. 297. T. Y. Crowell & Co. 75 cents.

Dr. Miller knows how to see life from the point of view of daily human need, and to speak helpful words. In its devotional spirit and literary art, this book is a worthy peer of his well-known previous works.

The Expulsive Power of a New Affection, by Thomas Chalmers. pp. 30. T. Y. Crowell & Co. 35 cents.

A famous sermon by Dr. Chalmers, introduced by an explanatory note from Professor MacVannel of Columbia. The title suggests the

thought which the discourse illustrates and applies. Well worth reprinting and rereading.

The Lives of the English Saints, written by various hands at the suggestion of John Henry Newman. 6 vols. J. B. Lippincott Co.

The preparation of these volumes of English saintly biography came at a critical period in the history of the authors. The plan was Newman's, though he soon dropped it; the time was just before he went over to Rome. Most of the biographers, like Faber and Newman, soon after left the English Church; others, like Froude and Mozley, remained. Their attitude toward life is clear as one reads. For charm of style Faber's work stands out from the rest; his thought, and the thought of the books as a whole, may be suggested by a single quotation from the life of St. Wilfred of York: "Yet does the world exaggerate the churchman's power? Nay, it cannot take half its altitude. . . . The church is a kingdom, and ascetics are veritable kings." And another begins his life of St. Richard by saying: "The world, probably, never presented an appearance so Christian as at the opening of the thirteenth century." This is a handsome reissue after nearly sixty years and the portraits are of special interest.

ART

The English Pre-Raphaelite Painters, by Percy Bate. pp. 124. Macmillan Co. $3.00.

In its scope this useful and fully illustrated handbook includes the associates and successors of the original brotherhood. The new edition is enlarged and improved; the pictures give a good idea of the methods of thought and composition of the school which has been so influential in all departments of English art life.

Francisco Raibolini, called Francia, by G. C. Williamson. pp. 160.
Filippo di Ser Brunellesco, by Leader Scott. pp. 158. Macmillan Co. Each $1.75.

Two volumes of the series called the Great Masters in Painting and Sculpture. Fra Francia was not one of the most important painters of Italy, but in a great time he was the strongest painter of his local school. Mr. Williamson gives the facts of his life and a study of individual works, with illustrations which are numerous and successful. In the fashion of his time, Francia went from the bench of the goldsmith to the painter's studio. His spirit was religious, and most of his work was done in the service of the church. No one of his pictures catalogued is in America. Brunellesco's greatest work was the dome of the cathedral in Florence, which was the architectural wonder of his time and gave the impulse to the work of Michael Angelo in the dome of St. Peter's, and Sir Christopher Wren in the dome of St. Paul's in London. For the biography Mr. Scott has made good use of scanty materials. The photographs illustrate the master's work as church and palace builder in Florence.

Church Building, by R. A. Cram. pp. 227. Small, Maynard & Co. $2.50.

It may be said at once that with the ideals of church life which shape this book we have little sympathy. The chapter on The Altar begins with the statement that "the altar is the church," and this is a fair index to the author's thought. Nor do we agree that the starting point of the new revival of church building ought to be that degraded Gothic which is peculiar to England and known as perpendicular. That, in our opinion, would be a grave mistake, as most perpendicular Gothic churches, both of England and America, show. But with the author's enthusiasm for honest and reverent art in church building and for the teaching opportunity which art affords we are in hearty sympathy. The pictures of the book really illustrate the author's meaning. For churches which make sacramental worship their chief end there is little fault to find, but its ideals are wholly misleading for those who are free from that heresy of the ages.

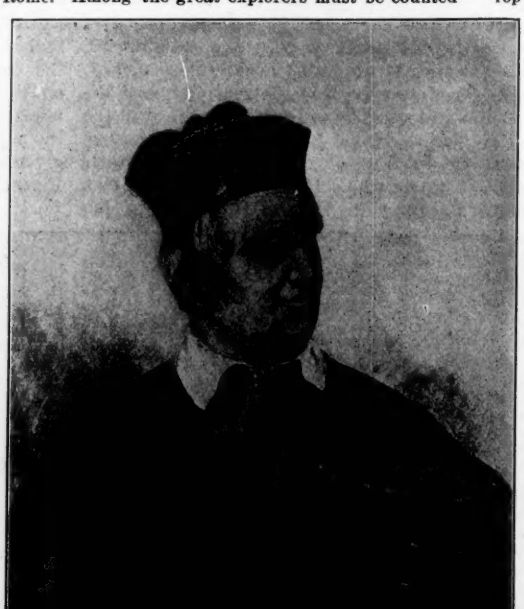
Among the Great Masters of Painting, by Walter Rowland. pp. 274. Dana Estes & Co. $1.50.

A judicious compilation of facts and anecdotes concerning eminent painters of various schools, embellished with thirty-two reproductions of noted pictures. A useful book for art students, and interesting to all readers of cultivated taste.

BIOGRAPHY

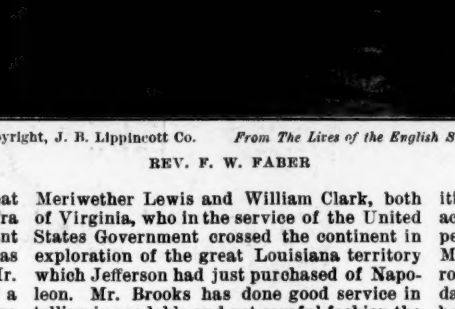
First Across the Continent, by Noah Brooks. pp. 365. Charles Scribner's Sons. $1.50.

Among the great explorers must be counted Meriwether Lewis and William Clark, both of Virginia, who in the service of the United States Government crossed the continent in exploration of the great Louisiana territory which Jefferson had just purchased of Napoleon. Mr. Brooks has done good service in telling in readable and yet careful fashion the story of their journey and return. There is a map which suffices and the index and illustrations add to the value of the book. It is a story Americans ought to read.



Copyright, J. B. Lippincott Co. *From The Lives of the English Saints*

REV. F. W. FABER



Copyright, The Century Co. *From Wild Life Near Home*

Plutarch's Themistocles and Aristides, translated, with notes, etc., by Prof. Bernadotte Perrin. pp. 342. Charles Scribner's Sons.

We congratulate Professor Perrin on the successful launching of a great work both for scholars and for readers of English. For a faithful and spirited translation it is the best of commentaries. All who love biography are lovers of Plutarch, who was philosopher as well as biographer, and introduced the Greek men of action to the Romans, as he still introduces both Greek and Roman in balanced and contrasted pairs to the modern world. This first volume is complete in itself as far as it goes, with index, notes and the general introduction which serves for the whole work. The maps are clear, the illustrations pertinent; the publishers have done their work to the satisfaction of the eye.

Aguinaldo, by Edwin Wildman. pp. 374. Lothrop Pub. Co. $1.20.

More than a biography of the head of the Tagalog insurrection against Spain and the president of the Filipino republic, this book is rightly called, in its sub-title, A Narrative of Filipino Ambitions. It recounts the history of the movement toward throwing off the yoke of the friars and the Spaniards who ruled through them, of the exile and return with Dewey of the Filipino leaders, and of the long effort to make head against the Americans. Mr. Wildman's views are, upon the whole, optimistic as to the probable success of our experiment in the islands, and he has encouraging words to speak of the capacity and adaptability of the people.

Autobiography of Benjamin Franklin. pp. 249. Macmillan Co. 25 cents.

A convenient pocket edition in clear type with introduction and notes.

FICTION

The Tory Lover, by Sarah Orne Jewett. pp. 405. Houghton, Mifflin & Co. $1.50.

Readers of the *Atlantic Monthly* are already familiar with this story of the War of the Revolution. The author describes with skillful pen and sympathetic spirit the scenes along the New Hampshire coast, among which she spent the most of her life. She creates anew some of the historic characters which figure prominently in that struggle, of whom Paul Jones stands out the most prominently. She peoples the time with personalities with which the reader becomes so fully acquainted that he shares their plans and perils and hopes, their likes and dislikes. Miss Jewett has woven a strong and tender romance into the political strife of the birthday of the American nation, and brought out both the sturdy integrity and base treachery, the passion and self-sacrifice and disappointments which underlie the sober facts of history. Such books are a permanent enrichment of our literature. The too few illustrations whet the appetite. The picture of Mary Hamilton is a masterpiece.

God Save the King, by Ronald MacDonald. pp. 354. Century Co. $1.50.
The Lion's Whelp, by Amelia E. Barr. pp. 383. Dodd, Mead & Co. $1.50.

For mutual correction by contradictory views of the same period—that of the English Commonwealth and Restoration—these two books should be read together, for each glorifies its own party and disparages the other without stint.

God Save the King is oddly original in having its hero write the story for the instruction in righteousness of his mother, who is the deep and bloody villain of the plot. This hero is a wonder every way; his like in general capacity and feats of arms is not to be found in this degenerate age. It is a relief to find that amid his fervent loyalty he does have ten minutes' purpose of killing the licentious second Charles.

Mrs. Barr, in The Lion's Whelp, accords an almost hysterical treatment to Cromwell. There are absolutely n "values" in her picture. Cromwell by her showing is not the sometimes overstern, often fanatical, occasionally mistaken leader, but a saint of the Lord, an inspired prophet, a man absolutely free from all taint of weakness or fault, serving the cause of righteousness for righteousness sake, without a thought of self. The picture would be more powerful if it were painted more temperately. A partisan is never effective.

An Oklahoma Romance, by Helen C. Candee. pp. 331. Century Co. $1.50.

An exciting story which reflects the unre-

strained, reckless life of a new territory. The central figure is a young physician who was one of the mad crowd that plunged across the border when Oklahoma was first opened. His rightful claim to the land is contested by the father of the girl whom he loves. This furnishes the theme for the plot. In its development the author is prodigal of material, making use of a cyclone, a flood, perilous rides, the capture of a notorious outlaw and sundry other thrilling episodes.

'Lias's Wife, by Martha Baker Dunn. pp. 263. L. C. Page & Co. $1.25.

A whole-souled, likable young minister spends a summer with a little island church on the Maine coast. The island life and the personality of the "Birds, Brewsters and Joyces" who lived there are drawn with a full appreciation of their quaintness and humor, yet with thorough sympathy. 'Lias's young wife is hardly more interesting than some of the minor characters.

Unconscious Comedians, by Caroline Duer. pp. 317. Dodd, Mead & Co. $1.50.

The author has a turn for satire and finds abundant opportunity for it in her pictures of American society. Her situations are dramatic and her character drawing clever.

Amos Judd, by J. A. Mitchell. pp. 252. Charles Scribner's Sons. $1.50.

An Indian rajah is exiled from childhood in a Connecticut village, where his mysterious power of prophecy and his original love-making furnish incidents for a very pretty plot. This new edition has pleasing illustrations in color.

FOR YOUNG FOLKS

Fernley House, by Laura E. Richards. pp. 240. Dana Estes & Co. $1.25.

The concluding volume of five in the Margaret Series, but independent of the others. The New England house which is the center of action is a kind of enchanted castle, whose splendor is a trifle unreal. The young folks are jolly and wholesome.

Old Ballads in Prose, by Eva March Tappan. pp. 228. Houghton, Mifflin & Co. $1.10.

In this admirable collection of old ballads, retold in modern prose, the author has taken occasional liberties with the narrative, telling the story which the ballad has suggested to her, thereby imparting to the book something of her own individuality. It is a fascinating book for children and not without interest for some older readers.

How Dexter Paid His Way, by Kate U. Clark. pp. 67.
Little Sky High Below Stairs, by Hezekiah Butterworth. pp. 86.
The Flatiron and the Red Cloak, by Abby M. Diaz. pp. 87.
In the Poverty Year, by Marian Douglas. pp. 79.
Little Dick's Son, by Kate G. Wells. pp. 80.
The Children of the Valley, by Harriet P. Spofford. pp. 92.
The Little Cave Dwellers, by Ella F. Pratt. pp. 96.
Marcia and the Major, by J. L. Harbour. pp. 83. T. Y. Crowell & Co. Each 35 cents.

Short stories, of good literary quality, by favorite American authors, each complete in itself. Brightly written and well printed.

A Sherburne Inheritance, by Amanda M. Douglas. pp. 383. Dodd, Mead & Co. 90 cents net.

The Sherburne family seems to have a perennial interest for a certain class of readers, this being the ninth book in the series which chronicles their fortunes. The careers of several young people, one at West Point and later at Manila, one at a girl's college and others in the vicissitudes of married life and foreign travel, furnish the material for this latest volume.

Brenda's Summer at Rockley, by Helen L. Reed. pp. 376. Little, Brown & Co. $1.20 net.

A story of the life of a little group of daughters of wealthy parents at various summer resorts on the Massachusetts coast. The girls have varying degrees of common sense, and consequently varying experiences. The heroine, while not a model of propriety, is an attractive girl. Some account of the "sights" of Salem and Marblehead is woven into the the tale.

Sunday Reading for the Young, 1902. pp. 412. E. & J. B. Young & Co. $1.25.

There is a good variety of anecdote and continued story in this beautiful annual, and the pictures are of just the sort to interest and instruct little children.

King Arthur and His Court, by Frances N. Greene. pp. 126. Ginn & Co. 60 cents.

Artist and author tell these stories very prettily as modernized and disinfected by Tennyson. But since it is a dilution of a dilution we feel too much the absence of the strength of the old folk tales. Yet we can recommend the book for reading aloud to very little children as a preparation for acquaintance with the Idyls of the King.

Alice and Tom, by Kate L. Brown. pp. 212. 75 cents.
Fridtjof Nansen, by Jacob B. Bull. pp. 132. 50 cents.
Crib and Fly, edited by C. F. Dole. pp. 76. 30 cents.
Chapters on Animals, by P. G. Hamerton. pp. 88. 40 cents.
Dolph Heyliger, by Washington Irving. pp. 113. 50 cents.
The Siege of Leyden, by J. L. Motley. pp. 80. 40 cents.
Three Fairy Tales, by Jean Ingelow. pp. 56. 30 cents. D. C. Heath & Co. All belonging to the "Home Library."

Sketches and reprints of story and history of a kind that children will enjoy and profit by. Well printed and illustrated.

History in Rhymes and Jingles, by Alexander Clarence Flick. Illustrated by Carl T. Hawley. pp. 114. Saalfield Pub. Co. $1.25.

History for little children in rhymes which are rather wooden and pictures which are often good by two professors in Syracuse University. The child's imagination will do much, but we wish it might have better literary material to work upon in its introduction to the story of the larger world.

MISCELLANEOUS

Wild Life Near Home, by Dallas L. Sharp. pp. 357. Century Co. $2.00.

One of the most charming nature books we have ever seen. The author's love for wild life is so genuine as to be contagious, and under his guidance we find even the skunk, the lizard and the toad interesting. He treats of "fish, flesh and fowl," all of his stories being the result of his own investigations, for he tells nothing except what he has seen and heard himself.

The Case for the Factory Acts, edited by Mrs. Sidney Webb, with a preface by Mrs. Humphry Ward. pp. 233. E. P. Dutton & Co. $1.00.

A valuable contribution to the literature of industrial reform. Few persons are better qualified to deal with this subject than Mrs. Webb. Her observations, founded upon personal experience, justify the belief that certain abuses, like "sweating," can never be extirpated by individual acts of self-defense on the part of the wage-earner or of benevolence on the part of the employer. She advocates legal regulation of a minimum wage. Students of social conditions will find the book brimful of useful facts.

Marcus Aurelius Antoninus to Himself, translated by G. H. Rendall, Litt. D. pp. 167. Macmillan Co. $1.00.

A fitting number in the beautiful Golden Treasury Series. The best that the world without Christ has to give us about the conduct of life is found in the teaching of half a dozen great leaders, of whom Marcus Aurelius was one. The translation has been revised and the introduction written for the use of general readers rather than for scholars.

Among the Great Masters of Oratory, by Walter Rowland. pp. 296. Dana Estes & Co. $1.50.

The history of great orators, with specimens of their speeches and a setting of description. Many scenes are illustrated by reproductions of famous paintings. A tastefully made book.

The Autobiography of Benjamin Franklin, pp. 297.
Tales, by Edgar A. Poe. pp. 499.
Hypatia, by Chas Kingsley. 2 vols. pp. 375, 437.
Sesame and Lilies and The Crown of Wild Olives, by John Ruskin. pp. 387. Century Co. Each vol., $1.25 net.

These books, belonging to the series called the Century Classics, are pleasant to see and handle. Each is prefaced with a portrait of the author. Woodrow Wilson introduces Franklin's autobiography, and Hamilton Mabie, Poe's tales. It is good to have the best work in so fitting a form.

Statistics of Railways in the United States, for the year ending June 30, 1900. Interstate Commerce Commission, Washington, D. C.

Book Chat

The Ohio State Library has come into possession of the papers of the late Parker Pillsbury, the well-known anti-slavery agitator, who died in Concord, N. H., last year.

"Lucas Malet," whose new novel is The History of Sir Richard Calmady, is the *nom de plume* of Mrs. Mary St. Leger Harrison, a daughter of Charles Kingsley.

A revival of Dickens seems probable this year. No fewer than eight new editions of his works are in preparation in London and will be reproduced in the United States.

Another life of Henry Drummond, introducing much new material, is in press in Scotland. It is written by Dr. James Simpson, his successor in the professor's chair at Glasgow.

A new book of Webster material is soon to be published, taken from the Webster papers in the library of the Historical Society of New Hampshire and from private libraries. It will be edited by Prof. C. H. Van Tyne.

In connection with the incident of the temporary loss of memory on which the plot of Mr. Gilbert Parker's new story, The Right of Way, turns, it is noted that it is one of five very recent works of fiction in which the same idea is essential to the plot.

Mr. Winston Churchill's The Crisis has been pretty liberally advertised already, but now that it has been formally condemned by the Missouri United Daughters of the Confederacy, we shall expect to find Missouri taking an extra edition.

General Alger's book on the Spanish War has aroused the anger of Richard Harding Davis. He considers certain statements in it reflections on his courage, and in a published letter asked an apology with a threat of a libel suit. General Alger responds that Mr. Davis has no right to consider the statements personal reflections and commends his courage during the campaign. In regard to the correspondents as a body, however, he repeats the statements of the book: "As to the threatened lawsuit," he says, "I will take service either here or in New York." We hope this will be the last of the matter, for public patience with these personal quarrels of the Spanish War is nearly at an end.

Dr. John Hall of New York was by intention one of the least literary of successful preachers, though his sermons were often of high literary quality. His personal influence among Presbyterians everywhere was very great, and the forthcoming life, by his son, Prof. Thomas C. Hall of Union Seminary, will be awaited with unusual interest.

The New York *Evening Post* in a recent issue gave the titles of the books to be issued this autumn by publishers, and they were classified by topics, such as poetry, religion and philosophy, etc. Under the title of religion and philosophy eighty-five books were listed. Of these, either in fresh works from studies or pulpits or in new editions, American and British Congregationalists furnished sixteen. Our denomination is not ceasing to be productive or worthy of its antecedents.

The Nation, in a discriminating review, says of The Teachings of Dante, by Charles Allen Dinsmore, which we recently reviewed: "He has produced a sane and sincere exposition of the poet's religious thought, and this is surely a work eminently worth while in an age with a growing tendency to value Dante most highly for certain subordinate phases of his poetic power, for his minute realism of observation, or his marvelous gift of lighting his page by a vivid glare of slow, pervasive glow. But Mr. Dinsmore has been at the pains of grasping the poem as a whole."

The Child in Literature

By Henry W. Boynton

The author of this article graduated from Amherst College in 1891, and for the ten subsequent years has been instructor in literature at Phillips Academy, Andover. He resigned this position last summer to devote himself to critical and creative literary work. He is the author of several text-books on college English and a Life of Washington Irving, in the biographical series issued by Houghton, Mifflin & Co. He is a son of Rev. George M. Boynton, D. D.

A century ago the child had no status whatever as a figure in literature except as a small domestic animal whose business it was to be seen as seldom as possible and heard never. Once in a while he might be found figuring as a stage property, to be sure,—an accessory to female virtue, or a foil for villainy of all waters. But he was by no means as important as the dog or the horse; dogs and horses have always been companions for men, and children have not. On general grounds we should expect Walter Scott, with his masculine "big bow-wow" strain, to make more of the stable and the kennel than of the nursery; he did not know too much about women even, we are told, Rebecca to the contrary. But it is more surprising that Miss Austen, who deals with the domestic indoor life of every day, should be as indifferent to the child problem as to the servant problem. Perhaps neither of these *cruxes* existed then, since nobody was aware of them; if it is true (as Carlyle observed before Mrs. Eddy), that only the dyspeptic has a stomach. At all events, the child was neglected and continued to be neglected during the first half of the nineteenth century.

Of course there was Rollo. One cannot forget the famous adventure with the woodpile, the journey in the carryall and the gay badinage of Jonas, that hired man without fear and without reproach. But, after all, Rollo was the last of the ancients, not the first of the moderns. With Rollo, the roundabout, and the pantalet, disappeared a whole school of traditions and conventions about children. In the Congregational House library there is an odd collection of little books printed by the forerunner of the present Publication Society in those old ante-Rollo days: Memoirs of Jonathan B——, who died at the age of four years and three months, or Religious Experiences of Martha T——, who lived to be five years old. Poor little teething theologians! What pitiful monuments these are to adult ignorance and mishandling.

The plain truth seems to be that within the memory of living persons the child was valued—in theory—only as the "father of the man," so much material out of which the grown-up must be manufactured as expeditiously as possible. To be converted at three, to read Latin at four and the Greek Testament at five—there was a child for you! No wonder he embraced death with pious resignation. No wonder—as a New England tombstone records of a child of three—he found it possible to "bear a lingering illness with Christian fortitude, and meet the King of Terrors with a smile."

It would be obviously unfair to say that children never had child fun in those days, or that fathers and mothers did not enjoy their joy in it. Luckily, practice is a less stern affair than theory. But hardly anybody doubted the justice of the theory that the child's enjoyment of life was not a main thing, or even an important thing.

Happily all this is past. There may be strict people of the old school here and there, individuals or small sects, who cling to that old theory—or to whom it clings. But the world as a whole has quite outgrown it. Instead of wanting a child to be a little old man or woman, we take pleasure in pure boyishness and girlishness. We do not even repine at the discovery that a healthy child lives in a world of his own, remote from the stupid older world which lies somewhat inconveniently about him. He has theories, employments, problems of his own which he busies himself about in his own way. And to win his sympathy and influence him deeply, we agree to meet him often on his own ground, to judge him by his own code, and, for the nonce, to make ourselves as little children.

As might have been expected of a reformed generation, we have swung pretty well toward the extreme in applying this theory. Some of us are inclined to wonder whether conventionalized play can be expected to take the place of work. Perhaps there is even something to be said for hard labor as an occasional relief from fun. To those of us whose blood still has the Puritan tingle, "Absent thee from felicity awhile," is not in the long run a bad working motto, or an ungrateful one.

The first literary effect of the world's increased consideration for children was the starting of the books-for-youth industry. During the past forty years there has been a surprising and ever-multiplying output of babe and suckling literature. Here again we cannot help wondering whether the concession has not been too great. Ginger-bread isn't yet proved to be the staff of life, even for children. Granting that the Rollo boy missed a great deal of legitimate boy fun, we must admit that he got many things which the Stalky boy is likely to miss. His restricted browsing among the paternal bookshelves taught him something, at least, of the charm of the big books which have made the world. In the absence of literary pap he found it possible to relish solid food.

We have changed all that. It is little short of appalling to find forty-seven titles under the heading Books for the Young in the *Dial's* October list of new books, particularly when they include such titles as: At the Point of the Bayonet, The Outlaws of Horseshoe Hole, and Caps and Capers: A Story of Boarding School Life. Now I do not really know anything about these particular books; there may be a Treasure Island among them, or a Little Women. But the chances are the other way. Probably the best thing we can say would be what Touchstone might have said: "In respect that they take the place of no books at all, they are good enough; but in respect that they take the place of better books, they are bad." This is, of course, the dilemma of many older readers just now. How much current literature can one profitably read? But this, to use the current phrase, is another question.

But the interest in childhood has by no means confined itself to books written for children. After all, very much of that sort of writing is simply sublimated baby-talk, and its effect on the minds of children is dubious. We suspect that they do not take it over-seriously, although they are ready enough to be amused by it. The child learns early to listen with an unwinking front, and an air of pleased attention, to a great many things which really seem very silly to him. He knows that baby-talk isn't real language; it is only a kind of pidgin dialect that grown people adopt when they want to be unusually foolish. You are expected to keep a straight face, and nod gravely now and then. Then they will let you alone about really important matters. I think the child's feeling about this is right; a grown-up cannot tell a child just what he thinks of children. Miss Daskam's stories in *St. Nicholas* have quite a different flavor from her sketches in *McClure's*. I know of only one adult who has tried to be perfectly frank—Mr. Howells in his Boy's Town, which was written for *Harper's Young People*.

It is certainly the straightforward method of treatment which has changed the standing of the child in literature. It is a far cry from Rollo to A Child's Garden of Verses, from that effective piece of stage property, Little Nell, to Miss Daskam's flesh and blood children. For the child is being studied nowadays not only by kindergartners and psychologists; he has been discovered as a new field for the story-writer and essayist: he is "good copy." The period of adolescence is still an open question, but the problem of childhood has been (for the moment) solved. The child is not, so we have decided, a little animal merely, or a baby of larger growth, or an incipient man; he is a social, though independent, being, of mixed motives, frank or secretive according to circumstance, clannish, inclined to regard grown-ups as the Lilliputians may have regarded Gulliver, not as an enemy exactly, but as an alien and a fair object of suspicion. Obviously the phrase "simple as a child" is nothing more than a comment on adult simplicity.

Such, in brief, appears to be the theory at the bottom of the present child-cult in literature. Of course its application is varied according to the mood and temperament of the operator. The Golden Age is a work of sentiment; Miss Daskam's point of view is mainly humorous; Kipling, oddly enough, forgets to be a humorist, and is all softness and sentiment toward little children. As for his

treatment of the Stalky age, that is a different matter.

It would perhaps be fair to say that writers have come to an understanding as to child nature up to the age of eight or nine. At about that point a kind of transition begins; the prodding and hedging in of the schoolroom begins to tell. The child begins consciously to put away childish things, and becomes that far more trying circumstance, a boy or a girl. He is beginning to suspect that there may be something in what the old people say, yet he is not quite ready to abandon his own philosophy, and there begins anarchy and Stalkyism.

We can hardly deny that the age which believed in Rollo had a more comfortable creed than ours, and perhaps in this case, as in so many others, some sort of middle belief is the safest. Children have their own way of life, their own interests and beliefs, with which it is unprofitable for us to meddle unless we are sure that we have something better to give them. But, after all, however much we may admire them, children are subhuman rather than superhuman; they may easily take harm as persons, they may lose significance as literary material, from being treated in life or letters with an unbalanced deference and attention. As "copy" they are perhaps being overworked just now. Yet of such books as The Golden Age and The Court of Boyville, books of spontaneous sympathy and humor, written by grown-ups for grown-ups, we have certainly had none too many.

In and Around Chicago

Campbell Morgan in Chicago

Mr. Morgan began a three weeks' campaign in this region Nov. 3, speaking twice in Evanston and twice each day during the week. The First Methodist Church, large as it is, was crowded, and the addresses were full of power. His purpose is to arouse Christians, and if one may judge from present indications he is likely to succeed. From Nov. 10-15 he will be in the city itself and on the West Side. From Monday to Friday the services will be held in the Union Park Church, with three meetings a day, one of them conducted by Rev. H. W. Pope and two by Mr. Morgan. The next week will be given to the South Side, where there will be three meetings in three widely separated churches, and meetings during the week at the Forty-first Street Presbyterian Church.

At the same time, from Nov. 5 to Nov. 22, Mr. Morgan will lecture daily, with the exception of Monday, at the Moody Bible Institute on the Crises of the Christ. The character of the lectures appears from the topics which are announced, as the need of man, the birth of Christ, three lectures, the great mystery, the God-man, the meaning, God in Christ, the signs to the sons of men, the baptism or the parting of the ways, light on the hidden years, the vision of John, the temptation, four lectures, the first introductory, followed by a lecture on each temptation. These lectures are free, and it is hoped that many Sunday school teachers will arrange to hear them. The first lecture, which was an outline of the course, indicated the thoroughness of Mr. Morgan's studies, the freshness of his thought and the interest he will impart to a subject upon which so much has been said and written.

Two Farewells

One of them was by Dr. H. W. Thomas, who leaves the People's Church, which he has served twenty-one years, although he remains a member of it and will worship with it when in the city. His parting message, Sunday, Nov. 3, was on the Religious Conditions of Today. These, he thinks, far more promising than when he left the Methodist Church and became the independent minister of the People's Church. Still he gave it as his opinion that in essential doctrine the evangelical Protestant churches are in agreement with the Roman Catholic Church, and expressed his dissent from them all. The other farewell was spoken the same day in the Hyde Park Methodist Church by Dr. Frank Crane, who has been selected as Dr. Thomas's successor, and who will begin his work Nov. 17. In his last sermon he spoke of the peace which Christ promised his disciples and affirmed his faith in the gospel to remove and cure the ills of life. It is said that Dr. Crane stipulated, before accepting the call, that the majority of the trustees of the People's Church should be evangelical in their belief, and that he should have liberty to preach the gospel with the freedom accorded him in the church which he has hitherto served. Dr. Crane is an eloquent and forcible preacher, and if he throws himself into the work in the center of the city with the earnestness and enthusiasm he has exhibited in the pulpits he has filled as a Methodist, he cannot fail to gather a large congregation and to make the church whose call he accepts a great moral and spiritual force. Dr. Thomas will preach in various cities as he has strength and opportunity and aid in the establishment of independent churches.

The Oak Park Churches

Sunday evening the First Church observed the fifth anniversary of its Men's Club, an organization which has been of great service in increasing the attendance at the evening service. Mr. Charles B. Holdredge, the president, made an address, and the pastor, Dr. W. E. Barton, another. The music furnished by the choir, under the direction of Mr. Falk, for so many years the popular organist in Union Park Church, was a special feature. The same evening Hon. T. C. McMillan, clerk of the United States District Court, spoke as a layman at the Second Church on some of the lessons learned from looking back over his life. One of them was in connection with his first sight of Mr. Lincoln, who was brought to the Sunday school at North Market Hall by Mr. Moody, who had the habit of interesting famous men in his work and through their presence at his school increasing the number of its pupils and its teachers.

Deposed Priest Causes Trouble

Father Jeremiah J. Crowley, by Papal Delegate Martinelli, has been formally deposed from the priesthood and forbidden to enter any Roman Catholic church. Notwithstanding his excommunication, Father Crowley escaped the vigilance of the ushers and took a front seat in the Cathedral of the Holy Name while high mass was being sung last Sunday morning. Father Berry requested Father Crowley to leave quietly, and when he refused denounced him from the pulpit. The service was stopped, priests laid aside their robes, the choir boys slipped away from the altar, and the congregation was thrown into excitement. Still the deposed priest kept his seat and showed no signs of leaving it even when low mass was substituted for high mass and the statement was made that high mass would not be sung in his presence. It seems strange to a Protestant that even a deposed minister should be unwelcome as a worshiper in a Roman Catholic church. Evidently Rome does not employ gentle means in winning offenders back to her communion.

The Chicago Association

The forty-ninth semiannual meeting of the association was held Nov. 5 with the North Englewood Congregational Church, Rev. Charles Reynolds, pastor. About seventy-five of the more than one hundred churches connected with the association were represented. As this is one of the younger churches and hardly able to provide for all its own wants, the entertaining of the association was rather a severe tax on its resources. But the people did not fail in the least, and they never have failed in anything the church has undertaken to do. The subjects discussed were practical—the betterment of Chicago through the church in its civic, religious and social conditions, the chief need of the Sunday school, home work in Illinois, and the need which the twentieth century has of the gospel of the first century. An address outside the ordinary line of topics was on the order of leading events in the evolution of the earth from the view point of a geologist. This was given by Prof. T. C. Chamberlain of the University of Chicago, a man whose opinion is everywhere recognized as of the highest value. He declined to speak as a representative of other geologists because of having rejected, for reasons which seem to him sufficient, the nebular theory of La Place, and accepted what may be called a chemical theory in its place. The new astronomy has shown that the nebulæ are spiral rather than annular in form, and cannot therefore meet the conditions required by the La Place hypothesis. The Professor discovers six great periods, or steps, in the evolution of the earth, and although he did not point out any relation between them and the periods indicated in the first chapter of Genesis, it would not be impossible to harmonize his suggestions with those of the Bible. Nothing was said as to the origin of life, but enough was said in the half-hour occupied, and said with rare clearness and simplicity, to show that science is not in conflict with religion, and that the opinions of an earnest, believing student of the revelation of God in his works are as worthy of consideration as those of men who confine their attention to the words of a written revelation. One of the best addresses on the need of the Sunday school was given by Dr. Boynton of the Publishing Society, who expressed the opinion that if we are to secure the best instruction for our pupils we must be content with fewer teachers and larger classes.

Dr. Waldenstrom in Chicago

This famous Swedish preacher, reformer and politician has been spending a week in Chicago, preaching in as many as possible of the twenty or more free Swedish churches here and addressing the Swedish students in the seminaries. Nov. 7, in the chapel of the Chicago Theological Seminary, he preached a sermon on Jesus as a young man. There are nearly 6,000 members of the free churches in this city. From here he went to Rockford, Ill., where the Swedes are numerous, and thence to Minneapolis. He is everywhere welcomed as a kind of second Luther. He will return to Chicago for a mass meeting of Swedes in the Auditorium Dec. 1, the birthday of King Oscar. Dr. Waldenström preaches in his native language, as he does not use English in public address.

Chicago, Nov. 9. FRANKLIN.

Where there is no settled determination to do right, an evil course is more than half decided upon.—*Ram's Horn.*

Sixty Ministers and Their Reading

How They Will Feed Their Intellectual and Spiritual Life

Last week we presented what a number of ministers had to say regarding their plans for work during the coming season. This week we print their replies to the second question asked them. It was: What special lines of study and reading do you intend to pursue? We have not been able to group the answers under different categories, inasmuch as a great variety of purposes is disclosed.

Psychology of religion and kindred topics.

Life of Christ, historically and psychologically. The social significance of the doctrine of the Trinity.

The topics suggested in the Harvard Summer School.

The Bible, alone and with my people. History, biography, sociology. Systematic theology.

Exegesis of the epistles of John and Hebrews, following Wescott. Some reading in Greek tragedy and English history.

Bible theology. Economic, industrial, sociological, history.

Spiritual anthropology, the philosophy of human nature. The moral and religious content of child life.

Questions of the day.

Christology, history, sociology.

Old Testament and archæological study.

The Bible. An inclusive study of Christian history. General literature.

Radical textual work among the early prophets, reaching conclusions heretofore unreached.

History and general literature.

Exegetical mainly, also along sociological lines and the best advanced thought of the day.

University graduate studies. Psychic Power in Preaching. The New Epoch for Faith. The Revelation of Jesus.

The Scriptures in the original and church history.

To get clear ideas of the spirit and meaning of Christ's life and teachings.

Epistemology and study of ethics from a cosmical view point.

Mainly social science, some theology.

The hidden treasures of the Word. Bearing of current history on kingdom of God. Psychology and evolution.

Literary and Biblical.

Sociological, historical, Biblical work. Study of the Sunday school and missions.

Shakespeare, Roman and English history. Weiss's New Testament Theology. Dorner's Systematic Theology.

Teachings of the Bible concerning the relation of the individual to society.

Christian sociology. The great poets.

The Old Testament in Hebrew and Greek, the Greek New Testament, the English Bible, the poets, standard prose literature.

A little more devotion to the Bible itself and a little less to what men think about it.

The Old Testament. Such books as G. A. Smith's and L. Abbott's.

Biblical interpretation, with a view toward preparation for expository preaching.

Clark's Theology.

Bible study. History.

The new psychology. Coleridge. How to preach.

The teachings of Jesus.

The philosophy of history, especially church history.

Christ's teachings and sociology.

Results of higher criticism.

Sociology and Christian ethics.

Poetry, historical and Biblical theology.

Missionary history of the church, with theological bearing of the several stages on the same.

Church history and doctrine.

History, biography and English Bible.

Church history. Theology. Exegesis. Current theological literature. Secular, scientific and political thought, every day happenings.

Bible in light of recent research. Special studies in history and biology.

Authority in religion.

Biblical studies.

To lines that magnify the Bible, that unfold and explain it.

To whatever line of study can throw light on the word of God.

The Old Testament.

A study of Sunday school methods.

A special study of life as unfolded in the character of David.

The Bible with all possible help from modern scholarship and up-to-date research.

Concerning the fundamental and essential doctrines of Christianity.

Literature and a re-study of the Bible.

Theological and exegetical.

Study of the Scriptures, Old and New Testament.

Theological and Biblical.

The Woman's Board at Pittsfield

THE THIRTY-FOURTH ANNUAL MEETING

NOV. 5–7

BY THEODORA CROSBY BLISS

The New England woman is eminently practical; the Woman's Board of Missions was born in New England, and is pre-eminently practical, but the many daughters coming into its ranks from the colleges of our land are bringing their contribution of intellectual strength and youthful enthusiasm, while its adopted daughters in the far East and the darker portions of the earth are adding to it the poetry and the pathos of life. All this and more was brought out at Pittsfield, the older women bringing their wealth of experience and wisdom gained from long years of service, the young women bringing courage, hope, earnestness and well-trained minds.

Nor were the daughters of the Orient missing. Miss Sorabji of India, in picturesque garb of pink and yellow, pleading with all the eloquence of an Oriental for her people, while Miss Shile Ngang Lee of China, in costume of palest blue and black, won all hearts by her naïve manner as well as by her words. And the missionaries; some from Turkey, laughing to scorn a hint that they would be afraid to go back. Afraid of bandits? Not they! from China, bearing in their eyes the look of those who have suffered for Christ's sake; and from India, Africa, Japan. Some home on furlough, tired, perhaps, but yet undaunted; some just appointed, looking forward with the eager vision of youth to doing wonderful things for Christ.

And Pittsfield, with its beautiful old elms and hospitable homes with doors wide open; and then the wonderful air! There is a perfume known as "new mown hay." Is not this which we smell as it comes from that near-by, famous stack of hay destined never to grow old, though cut nearly a century ago?

A New England pen would suffice to tell of the delegates' meeting on Tuesday, when more than 200 women, representing the twenty-four branches of the Board, met, and after reporting progress and promise all along the line discussed The Effect of Present Conditions on Woman's Work for Woman in Foreign Missions: Its Dangers and Its Duties, as well as other questions pertaining to the home state of the work. But the pen of an Oriental is needed to do justice to the public sessions of the next two days. The stately palm trees on either side the platform and masses of ferns in front made a fitting setting for the speakers, who carried us in rapid flight from shore to shore, while tears and smiles lingered like the touches of an April day on the faces in the audience.

The fundamental basis of the making of a missionary lies in a great degree in the education, and President Woolley of Mt. Holyoke spoke of the influence of the college on woman's work for woman. "Education is not so much an acquirement as a development; nothing put on, but growing up and out. It is a preparation for service; a preparation which shall never end so long as life lasts. The training which the college gives may end in selfishness, but it should end in self-lessness."

Then came a demonstration of the fact that in the missionaries who came one after another before us education had ended in "self-less-ness." They told of the people among whom they lived; the thought of self was lost to sight in their eager pity for the "daughters of sorrow in heathen lands." The two bright young daughters of the Orient spoke for themselves and their people. Miss Sorabji, looking out from great somber eyes, told with wonderful pathos of the needs of India's daughters, and added with simple forcefulness, "Some of us have realized what God's ideal is for us, and by his grace we mean to live up to it!"

"My people were not entirely blind," said little Miss Lee of the Chinese, "if they did live in the dark, for centuries they wanted the light. The Roman Catholics took religion to my country, but somehow their religion was not much better than the heathen religions"—and then she added naïvely, "perhaps I ought not to have said that, but it is true all the same!"

"Your love has a broken wing if it cannot fly across the ocean," said Dr. Babcock. There were no "broken wings" at this meeting, but buoyant faith, heroic courage, determined purpose and a recognition that enlarged opportunities mean enlarged possibilities. From first to last it was a chorus of joyous, even eager, expectancy of the "great things from God" which should make it possible to do "great things for God."

A Popular Professor

Prof. Charles A. Bacon, for the last sixteen years connected with Beloit College, died Nov. 6, after sufferings extending over the last five years. He was born in Brattleboro, Vt., in 1860, graduated from Dartmouth in 1883, and after teaching at the Hallowell (Me.) Classical Academy and at Wakefield, Mass., he went to Beloit. Although he had lost the use of the lower part of his body, he performed his college duties with the conscientiousness and thoroughness of a man in perfect health. He had the care of the observatory while his health permitted and made it widely known. It was listed by the British and German governments among the two hundred best in the world. For three years he has taught French and since 1888 has had charge of the college library. Professor Bacon was a man of unusual attainments and energy. He was popular as a teacher, a delightful companion and, in spite of his sufferings, cheerful and hopeful to the last. Few men have shown more heroism than he or done better work for the students who come under their charge. He will be greatly missed, not only in the college, but by the people of Beloit, and by those who knew him best mourned as a friend whose place cannot be easily filled.

New Jersey and Maryland

Consulting State Editors: Rev. J. O. Jones, Bound Brook, N. J.; Rev. Oliver Huckel, Baltimore, Md.

Among the New Jersey Churches

Church building and improvement committees are unusually active. Glen Ridge has about completed plans for the erection of a new church, to cost about $40,000, the greater part of which has already been raised. Montclair has dismantled its steeple, preparatory to erecting a new one. Improvements have been made on the interiors at Passaic and Asbury Park. At Plainfield the demand for sittings has led the trustees to contemplate enlarging the edifice, while at Paterson, through the generosity of Mr. Isaac A. Hall, a prominent young business man, the house of worship is being beautifully renovated in memory of his mother, an esteemed member. The improvements include new hard wood floors, new windows and the Welsbach lighting system, while the social rooms and pastor's study have been refitted with modern appliances. The Paterson church is nearing its fiftieth anniversary, and its pastor, Rev. Ellsworth Bonfils, is the only representative, in this vast industrial center, of the faith of the Pilgrims.

Work among young people is encouraging throughout the state. At Plainfield the Christian Endeavorers regularly take charge of the Sunday evening service, the pastor being always present to help. At Asbury Park, besides sending invitations to all Congregational churches in the state, the Endeavor Society wrote over a thousand invitations to hotel guests last season, thus sustaining interest in the church during the heated term. Westfield has an excellent Boys' Brigade, while the Roosevelt Cadets, with fife and drum corps and a competent military instructor—also a lover of boys and a noble church worker—keep the youth of Jersey City Heights in close touch with the pastor of First Church, John L. Scudder.

Montclair and East Orange Trinity hold well-attended vesper services at 4.30 P. M. These are greatly enjoyed. Music is given prominent place. Plainfield, where for years a precentor led the music, has now a professional singer from New York, who undertakes to train a double quartette as well as to stimulate a new interest in worship music. For two years the benevolences have averaged $8 per member, counting absentees. This reflects great credit on the Woman's Association, which has worked hard to secure systematic giving. The church is also doing good home missionary work among the large class of Swedes. It contributes to the support of a Swedish pastor, and gives the free use of its building for a weekly service. Though mourning the death of a popular and capable superintendent, Mr. Joseph A. Robinson, the Sunday school, under new leadership, has opened its fall work with the largest attendance on record. The hands of the pastor, C. L. Goodrich, are upheld by an unusually efficient band of devoted men.

Dr. Baldwin, at East Orange, has been making a special effort with the home department of his Sunday school, and reports a membership of 100. At Cedar Grove Mr. Shelton Bissell, a member of the Montclair church and a student at Yale Seminary, has been supplying acceptably for the summer. On his return to New Haven the venerable B. F. Bradford, though claiming about eighty-two winters, resumed the pastorate from which he had been temporarily relieved. Dr. Bradford seems to have discovered the secret of perpetual youth.

The work of Dr. Marvin at Asbury Park grows healthfully. Its prosperity is seen in the increased membership and contributions, as well as in attendance and in the unity and activity of members. Last winter the pastor preached a course of sermons on Elijah, applying the lessons of his life to modern problems. These sermons proved of sufficient interest to warrant another course the coming winter, and arrangements were made to address the young people on practical themes during October and November. The use of *The Congregationalist* responsive services proved an attraction during the brief Sunday evening service last summer. The Sunday school library has been enlarged and a trained quartet secured. A new missionary society is doing good work in this congregation.

Spiritual Thoughts in Nature is the suggestive title of a series of sermons being preached at Jersey City by Rev. J. L. Scudder. The topics, Mountains, Winds, Rains, Seeds, suggested by vacation experiences, have proved rich in analogy and bring men into close touch with God. Unanimity marks the life of the members as the work of a new season begins. With the widespread activity in building operations in the vicinity of the church, rapid growth seems possible.

After a protracted visit to his father, the venerable president of Beirut College, Asia Minor, Rev. H. S. Bliss, the successful pastor at Upper Montclair, returns with less faith than ever in machinery, diversions, amusements, numbers, as indispensable to the *sine qua non* of good ministerial work, and with new determination to preach during the coming year that every man's life is a plan of God, and that sufficient power is promised by God for working out that plan. J. O. J.

From the Baltimore Standpoint

CAMPBELL MORGAN NOW A BALTIMOREAN

Baltimore counts itself happy in Rev. G. Campbell Morgan's selection of it as a city of residence, and its Congregational churches find in him a tower of strength. He is a wise, strong, broad-minded leader and preacher—a fine type of evangelist, alert to the new times, yet afire with the old gospel. He has leased a beautiful house on Eutaw Place for five years. His family consists of an aged father and mother, an interesting wife, three fine boys and a young Englishwoman, his secretary. Mr. Morgan has been resting a while at Belair, the country home of Dr. Howard Kelly, the famous surgeon of Johns Hopkins. This good physician, whose fame has gone throughout the world, has been for some years an enthusiastic Northfielder and a devoted friend of Mr. Morgan.

Mr. Morgan has just closed one of the most memorable series of daily meetings ever held in Baltimore. The first week was given to consecutive addresses—afternoons on Prayer, evenings on Holiness. They were clear, strong, impressive. Afterward he preached straight sermons to sinners; and about 400 asked for prayer or determined to lead a Christian life. The last week's meetings were held in Music Hall, accommodating 4,000, but even then overflow gatherings met each evening in the Associate Congregational Church.

BONE AND SINEW

It is interesting to note that two leading Baltimore churches are manned by Amherst College men, Brown Memorial Presbyterian by Rev. J. T. Stone, son of a Congregational minister, and Grace Episcopal by Rev. A. C. Powell, a descendant of Mary Chilton of the first Pilgrim mothers; that the late Prof. Herbert B. Adams was a native, an alumnus and a trustee of Amherst; that Judge Stockbridge of the Supreme bench is an Amherst man; and that the pastor of the Associate Congregational Church, Rev. Oliver Huckel, came from First Church, Amherst, to Baltimore.

Two deacons of the Associate Church, Prof. J. M. Vincent of Johns Hopkins and Prof M. M. Metcalf of the Woman's College, are Oberlin men. Dean Griffen of Johns Hopkins is a Williams man. The new secretary of the Y. M. C. A. is Rev. Arthur Truslow, recently of the church at Hingham, Mass. And always in mentioning Baltimore Congregationalism we remember Henry Stickney, Esq., princely giver and munificent benefactor of old Plymouth. So that the splendid traditions of the Pilgrim and Puritan fathers are faithfully honored and stoutly maintained in Baltimore.

A GLIMPSE OF THE CHURCHES

The other Congregational churches of Maryland are closely affiliated with Baltimore. That of Frostburg, Rev. G. W. Moore, pastor, is in a picturesque mining region; the church at Monterey, Rev. J. J. Burkhart, pastor, is a beautiful structure in the most popular summer resort of the Blue Ridge section; the church at Delta, which is to affiliate with us this month, is in a substantial settlement of sturdy Welsh miners.

The four churches in the city of Baltimore represent distinct, yet harmonious, interests. Fourth, at Locust Point, under Rev. Mark Wells, is doing excellent work in a populous district of working people. Canton, in another section, but also among working people, has done much institutional work. The Canton night school and the public baths were inspired by the pastor of this church, Rev. T. M. Beadenkoff, who has recently celebrated the tenth anniversary of his pastorate here. The Washington Conference, to be held in this church in a few days, will have as a theme for its three sessions The Religious Life of Working People, and will be largely illustrated from facts and experiences in that manufacturing district.

The Associate Church is by far the largest and strongest of the Congregational churches of Baltimore. The pastor, Rev. Oliver Huckel, has just entered on the fifth year of this pastorate. The capacity of the edifice, 1,800, is often overtaxed. The congregation counts many leading professional and business men, lawyers, doctors and teachers, and the church is one of the most popular in the city.

Three features of the church life call for special mention. Lawrence House, the social settlement in memory of Rev. Dr. Edward A. Lawrence, is doing admirable service in the tenement district of the city. The church history class, under Judge Henry Stockbridge, is unique. Its program this year is Studies in the History of the Church, Fourth to Sixteenth Centuries. It suggests reference books, has papers by members and full discussion. The subjects this month, for instance, include The Power of the Popes, The Crusades, The Waldenses, the Mendicant Orders, The Inquisition. Full programs of each year's work are printed. The Stockbridge class has been a feature for thirty years or more in Baltimore church life and has been taught successively by father and son.

The oratorio vespers, given once a month at the Associate Church, are emphatic successes in furnishing the people with the noblest devotional music. The choir is one of the best in Baltimore and some of the subjects of pastor and choir this year are as follows: Baltimore and the Holy City, Gaul's The Holy City; What All the World's A-seeking, Handel's The Messiah; If Baal Be God, Mendelssohn's Elijah; The Message of the Cross, Gounod's The Redemption; Is It Nothing to You? Stainer's The Crucifixion; The Psalm of Life, Mendelssohn's Ninety-fifth Psalm. B. U.

In Various Fields

A Group of Bay State Meetings

Delightful weather favored most of the fall conferences. The notable meetings of the American Board and the National Council contributed uplifting influences. The attendance in most cases was excellent and the addresses hopeful. While in one quarter there was a disposition to question the present day usefulness of the conference, its demonstrated serviceableness was heartily accepted by others.

The twenty-six churches of Suffolk West were well represented at Phillips Church, Watertown. The topic, Work Among the Young, was introduced by Mr. George E. Day, secretary of the Malden Y. M. C. A., in a suggestive talk on Leading Boys to Christ. His experiences in summer vacation camps furnished abundant illustrations. Dr. W. B. Forbush's scholarly and incisive paper on Contributions of Modern Psychology to the Study of Child Nurture was followed by Dr. A. A. Berle of Brighton on Scientific Teasing and Christian Nurture. Naturally the two addresses presented diametrically opposite views, and the spirited discussion was a refreshing variation from the usual monotonous agreement of opinion. Dr. J. L. Withrow contributed an earnest and stimulating sermon. The attractive social rooms, recently enlarged and beautified, were admired by the guests, who taxed their capacity and enjoyed the hospitality of this ancient and thriving church.

Worcester South, with seventeen churches, met Oct. 24 in the hospitable house of worship at Uxbridge and considered The Spiritual Uplift of Our Churches. Old Colony assembled for its ninetieth semiannual at South Dartmouth. For two days the delegates conferred as to local interests and the broader view of the kingdom. Benevolences received particular attention. Middlesex South crowded the meeting house at Ashland. An important theme was Church and Pastorate. Among speakers outside conference limits were Rev. Messrs. C. H. Beale and O. S. Davis. The churches of Andover Conference were happy in their host at Methuen. Here, too, the topic of giving was uppermost, with special reference to the forward movement. Other themes related to a service for admission to the church and the Y. P. S. C. E.

The Woburn Conference has twenty-two churches, and their members recognized the excellence of the program and filled the Melrose edifice to its utmost. Many congratulatory words were spoken to Dr. Sims and his people upon the enlarged auditorium and Sunday school rooms. Naturally Dr. Scudder was made moderator, as one indication, on the eve of his departure from Woburn, of the universal honor in which he is held. The appearance and address of the venerable Dr. Daniel March made a marked impression, as did also the words of Mrs. Livermore. The topic of the sessions was The Christian Life, and its characteristic action in church, family, society and business was considered.

Hampden Conference, the largest in the state, met with Holyoke Second Nov. 6, 7, with good attendance from the forty-seven churches, although the W. B. M. at Pittsfield succeeded in claiming the presence of chief women not a few. Interest centered in the written reports of pastors, which gave a fine idea of the pastoral force and the condition of the work. Three impressions gleaned therefrom may be of interest:

1. The churches, with a few notable exceptions, are pursuing the even tenor of their way more or less hopefully, gains and losses about balancing. Hope Church, Springfield, and South Hadley Falls have made appreciable gains in membership. 2. The conference is manned by young men. Gray heads are few and white ones almost absent. Yet the veteran of the conference, Rev. M. S. Howard of Wilbraham, furnished an illustration of energy which younger men may well emulate. 3. Many churches have changed pastors within the year, and many new faces were noticeable. Almost without exception, these pastors, in reporting, attributed the lack of spiritual results to interruption in pastoral service.

Dr. Addison Foster's description of religious conditions in rural New England, followed by Mr. Howard's paper continuing the subject, brought out considerable discussion; and the discussion on the spiritual life of the churches, opened by Dr. Goodspeed and Rev. W. N. De Berry of Springfield, was lively and especially profitable. Rev. Charles Olmstead of Three Rivers preached the sermon. Enjoyable, also, was an hour's recital by Organist Hammond of the entertaining church.

A Bit of Autumn Color

The churches on Boston's south side are taking up work this fall with new hope and courage. In September the pastors and their associational brethren gathered at the home of Dr. Loomis of Union Church and listened to much good sense on the main part of their work—preaching—enjoyed a social hour together, and left their host and hostess with the comfortable feeling that the opportunity of the modern church and minister is large.

Inquiry among pastors and the most efficient of the laity as to new plans and methods meets with the almost universal response: We are not trying new plans, but we are aiming to put new life and skill into the old methods and are strengthening the things that remain. This is said in no mood of discouragement, but with new faith in the virtue of the gospel intelligently presented and faithfully lived.

This sentiment was unconsciously reflected in a meeting of the churches recently held at the Phillips Church, South Boston, when the Christian's Calling and the Christian's Covenant were presented in two strong addresses by Mr. Rudd and Dr. Allbright, which left the large audience, gathered by the beauty of the day and the assured excellence of speaker and theme, in the mood of reflection rather than that of discussion.

Church methods, wise and unwise, have been canvassed among us—a fact which shows that our churches, in this vicinity at least, are getting tired of royal roads to church reenforcement and the world's conversion. Strong, vital, evangelical preaching; faithful, constant, intelligent service in church, Bible school, Christian Endeavor Society and the entire community are the great and approved forms of our work to which the churches have settled down.

We are interested in missions and we are thinking over the recommendations of the late National Council, the advice of which will be treated with respect but not necessarily followed.

Perhaps special mention should be made of the thoroughly fine work which Mr. Whittaker, the Atlantic pastor, has done in fusing together the many types of ecclesiastical preference which his church reveals. Mr. Whittaker's success shows that he has rare skill in helping people put first things first.

Mr. Schmavonian has been at Clarendon Hills only a short time but is proving himself a worthy leader of that people.

Mr. Voorhees at Roslindale has made more than one success in his present pastorate, his latest being the maintenance of his Men's Club in a high degree of efficiency.

Mr. Campbell is back at Highland Church from his six months' tour in the Orient, more deeply interested, if possible, than ever in Christian missions, and has already given publicly his intelligent impressions of the work that the faithful men and women of the various boards are doing in those fields.

This hints a little of our prevailing local color. The hues are not brilliant, but, better, they are fadeless and give no suggestion of decay.

F. W. M.

Rallying Forces on the South Shore

The Christian leaders of this section of the Bay State have planted the standard high and far in advance and have sent out the challenge to the churches, "Bring up the lines to the colors." Already an unusual response has been heard from the ranks. The churches uniformly report better equipment and quickened interest.

If rally day corresponds to the mustering of the local military forces of a century ago, then the autumn conference of the twoscore churches of this district this season at least might well be called the "fall training day." The attendance was large, the interest deep, the *esprit de corps* marked, and the resolute purpose to accomplish more was everywhere evident.

But two pastorless churches were reported. Six begin the year with new leaders, who come fresh from successful labors elsewhere to inspire their people with renewed energy. Pastors long in service are starting their work *de novo* in the spirit of one who said, "I am determined to enter my work this year

Continued on page 774.

15 Minutes

sufficient to give you most delicious tea biscuit using Royal Baking Powder as directed. A pure, true leavener.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Nov. 24-30. **Thanksgiving.** Isa. 25: 1-8.

Here it is again, the dear old festival around which gather many of our sweetest memories. It was always such a jolly affair in our childhood days. Christmas was merry, too, but Thanksgiving had a charm of its own, owing to the home coming of loved ones, the cordial greetings, the rollicking games and—central in all our recollections—that table groaning with the weight of the best dinner in the year. Many of us are living now at a distance from the old family hearthstone and the merry-making around it may now seem almost a dream; but let us utilize every recurring Thanksgiving season to recover the impulses and enthusiasms, the gratitude and the good will which were aroused by the festival in former times.

But the man who confines himself to reminiscences makes a poor use of his present Thanksgiving Day and a sorry success in trying to be thankful. After all we have nothing for which we should be more thankful than a thankful heart itself. But how can a man have that kind of a heart unless day by day he is praising God for health and reason, for home and friendship, for work and the rewards of labor, for the best country the sun shines upon, and for the reality, richness and breadth of modern religion. Every day renews our experience of these blessings. How many of our days go by without a single expression of thankfulness to God for them. Signalize this coming Thanksgiving Day by resolving never to let another day wear away to sunset without lifting the heart at least once to heaven and saying, "Lord, I thank thee."

Like Christmas, Thanksgiving is a time of good will to men. Make it such then definitely. If some one has helped you during the past year by a friendly act or by the influence of his silent example, write a note and tell him so. If some one has been looking to you many weeks for a token of your continued interest in him, let him not know longer the bitterness of hope deferred. If some one is in need of something to eat or to wear, or is desperately bankrupt in faith and courage, look into your closet and see what clothes you can spare and look into your heart and consider if you have not some thought of God or Christ or of the meaning of this earthly life which you ought to pass along.

My grandfather used to give a double portion to the cattle and the poultry on Thanksgiving morning and it accords with the idea of the day if we bethink ourselves of the dumb animals with which we have to do or for which we have any responsibility. Heaven be praised for the societies for the Prevention of Cruelty to Animals and for the Animal Rescue Leagues, but they cannot begin to care for all the stray dogs and cats and the abused horses and cows in the world. It is our business to instill habits of kindness with reference to animals into the minds of young children, and to do all we can to lessen the suffering and the exposure of the dumb creation, "our humble associates," as Dr. George Leon Walker so beautifully calls them. Thanksgiving Day is a good time to be thinking about them.

And of course we should not forget the source of all blessings, even the God who is perpetually giving himself to us. That was the fountain of joy in the hearts of the Apostles: "Thanks be to God for his unspeakable gift." "Thanks be to God that giveth us the victory." One note will be missing in the strain of praise which we lift to God unless we thank him for what he is in himself and what he is to us.

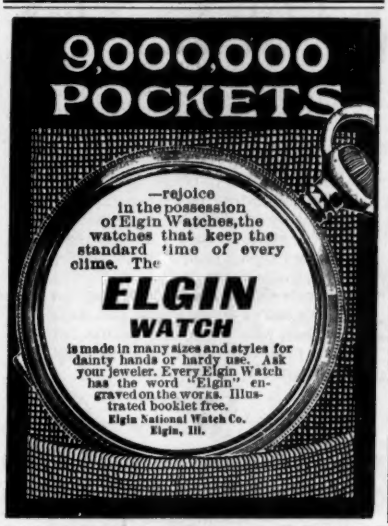
The Church Prayer Meeting

Topic, Nov. 17-23. **Your Money and Your Soul.** Prov. 13: 6-11; Mark 10: 17-31; Luke 12: 15-21.

How are you making money? How using it? Is it your master or your servant?

[For prayer meeting editorial see page 751.]

It is astonishing how soon the whole conscience begins to unravel if a single stitch is dropped.



Old as the Pyramids

And as little changed by the ages, is Scrofula, than which no disease, save Consumption, is responsible for a larger mortality, and Consumption is its outgrowth.

It affects the glands, the mucous membranes, tissues and bones; causes bunches in the neck, catarrhal troubles, rickets, inflamed eyelids, sore ears, cutaneous eruptions, etc.

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"I suffered from scrofula, the disease affecting the glands of my neck. I did everything I was told to do to eradicate it, but without success. I then began taking Hood's Sarsaparilla, and the swelling in my neck entirely disappeared and my skin resumed a smooth, healthy appearance. The cure was complete."—MISS ANITA MITCHELL, 915 Scott St., Covington, Ky.

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FIRE PROOF!!

Rallying Forces on the South Shore

[Continued from page 772.]

just as if I were beginning a new pastorate in another church." Such a spirit promises much for the future of ministers as well as of churches. And for some unaccountable reason the churches are rallying about their pastors with new evidences of good will and affection.

The conference so clearly mirrored the spirit of the churches that a glimpse of this meeting will indicate the character of the work they propose to do. The practical and important subject, The Church and Men, occupied an entire session, at which the attendance was unexpectedly large. Rev. E. N. Hardy read a paper on The Trend of Men in Relation to the Church, showing from carefully prepared references and statistics that evangelical churches are reaching men far more successfully now than at any other time for two centuries; that the ratio of males to females in church membership has been materially reduced in the past century, and that with quickened interest and energy great success awaits the church in this field of activity. Rev. E. C. Camp and Dr. Pierce opened the discussion with strong addresses. The interest awakened was a surprise to many and the optimistic views of laymen were noteworthy. There was a picturesque and powerful missionary address by Supt. O. O. Smith of Iowa, a heart-searching paper on The Devotional Use of the Bible by Dr. W. H. Ryder of Andover and a masterly sermon by Rev. C. A. Dinsmore. The churches face the opportunities and privileges of a new year in the spirit of William Carey's maxim, "Attempt great things for God, expect great things from God."

The spirit of the churches is also indicated by the recent remodeling and rededication of two edifices. The South of Braintree, under the efficient leadership of Rev. C. F. H. Crathern, has made extensive repairs and changes, and with the rededication of the building has reconsecrated itself to renewed effort. The Swedes of Quincy, because of increasing numbers, have enlarged and remodeled their edifice at a cost of $5,000. The interesting dedication service included exercises in English and Swedish, excellent music and a large offering. This edifice is now considered the best equipped of all the Swedish churches in New England. NORFOLK.

From Western Michigan

This section of the state rejoices in unexampled material prosperity. While the rest of the Interior lost its potato crop, our farmers are getting high prices for a great yield of the tubers. An unusual number of people, fleeing from the heat of July, spent their time and money in our cool resorts. The bass and trout were abundant, and this month 10,000 hunters from other states seek our woods and pay snug fee each to take their chances at hitting one or two of the vast numbers of deer which the state laws have so successfully protected. We have long held first place in the production of iron ore, copper and salt, and in the last five years have begun to plant and crush the saccharine beet, until we are now second among the states in the production of sugar—the big factories at Bay City, Alma, Holland, Lansing and a half-dozen other places furnishing a market for all the beet roots our farmers can raise. A strong movement has been begun, under wise auspices, to reclothe the barren land which once supported our famous white pine forests, and thousands of acres are already in the hands of a forest commission, while departments of forestry have been established at our state university and agricultural college. Rejoicing over these things has stimulated higher interests. Olivet starts out this fall to raise an additional $200,000 of endowment, nearly half of which is pledged by two Michigan men. Her enrollment of students is also encouraging.

Delegates returning from our national meetings and *The Congregationalist's* complete and vivid reports of the great gatherings at Hartford and Portland have renewed the enthusiasm of associations, churches and pastors in goodly national fellowship. Even if statistics of the past three years show scant gains and heavy losses in some directions, it is manifest that Congregationalists are still very much alive and eager to do better work for the Master. The local associations are well attended, and themes indicate courage and hope as well as the helpfully critical spirit that seeks to remove the cause of dearth of spiritual results. Financially our churches are in better shape than ever.

Continued on page 776.

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Church Happenings

AUBURN, CAL., opens its spacious parlor two evenings in a week for the entertainment of boys and young men. Games, reading matter and athletic apparatus are furnished.

BROOKLYN, N. Y., *Broadway Tabernacle*.—A reception was given by Dr. Jefferson and the young people to the students attending the sermons to students, which Dr. Jefferson is preaching Sunday nights. About 200 were present.

CAMBRIDGE, MASS., *First*.—The Knights of King Arthur, a boys' club, have issued the initial number of the *Round Table*, a high grade monthly, giving the news of the church classified according to its numerous departments. This issue contains an interesting travel article by Dr. McKenzie.

EXETER, N. H.—The Methodist, Baptist and the two Congregational churches unite in a series of evangelistic services under the leadership of Mr. Herbert L. Gale. They began Nov. 6.

GEORGETOWN, CT.—Deacon Edwin Gilbert, inventor and manufacturer of wire netting, is building for this community, where he has spent his life and made his money, a $15,000 stone church, and plans to endow it. The corner stone was laid Oct. 26, with addresses by a nephew of Deacon Gilbert, Congressman E. J. Hill, Lieutenant-Governor Keeler and others.

HAMILTON, MASS., has suffered a double affliction in the death of Deacon J. P. Lovering, following soon after that of Deacon O. F. Whipple. Mr. Lovering served faithfully many years as deacon, clerk, treasurer and Sunday school superintendent. He was a Puritan of the best type, unswerving in loyalty to the will of God as revealed in the Word. Few churches have suffered more by death and removal within a year.

KENSINGTON, N. H., is happy in the coming of Rev. E. J. Riggs from Fitchburg, Mass. A convenient house for a minister's residence has been purchased by a parishioner. The parish will have the privilege of rental as long as desired and of purchasing whenever ownership may prove feasible.

MILL VALLEY, CAL., has rearranged its Sunday morning program to include a short period of worship, Bible study by classes and a service in unison at the close. New features also appear at the midweek meeting, such as the presentation of various phases of organized Christian work and discussion of the religious bearing of great public questions.

NEWARK, N. J.—*First Presbyterian*, Dr. D. R. Fraser, pastor, celebrated, Oct. 20, the centennial of the installation of Dr. Edward Dorr Griffin, a noted Congregationalist who ministered to this church from 1801-09. He was professor at Andover Seminary, pastor of Park Street Church, Boston, and president of Williams College.

NEWELL, IO., celebrated its thirtieth anniversary Oct. 20-23. A historical sermon by the pastor, Rev. W. B. Pinkerton, an address on missions by Prof. L. F. Parker, an interdenominational service, a Congregational fellowship meeting with discussion, letters, reminiscences and a reception filled four days.

NEWTON, MASS.—*Eliot* made two notable offerings last month: Oct. 6, toward the ransom for Miss Stone, $1,075; Oct. 13, for the American Board, $3,177. The vesper service just resumed will introduce the chanting of the Apostles' Creed by choir and congregation.

PASADENA, CAL.—*First* rejoices in a newly organized choir of young people in charge of Professor Rice of Occidental College.

PHILLIPS, ME.—Dr. F. A. Noble, D. D., of Chicago, whose summers are spent in this vicinity, has recently united by letter with this church and will identify himself with Christian interests in Franklin County during his summer residence.

WESTERLY, R. I.—Four denominations unite in a strategically planned evangelistic campaign lasting from Oct. 25-Nov. 17. It was preceded by meetings of the pastors for prayer and conference and includes special services for church officers and for young people, a twelve-hour session for prayer, sixteen simultaneous cottage prayer meetings and union services. The ministers work in one another's churches, but no outside help is announced.

Marriages

HAYNES—SPALDING—In Cambridge, Mass., by Dr. R. A. Beard, Rev. Charles S. Haynes of Peterboro, N. H., and Caribel F. Spalding of Merrimack.

Deaths

KEITH—In Marlboro, Mass., Oct. 25, Mrs. Frances Jenks Chaffee, wife of Deacon L. C. Keith, aged 71 years. She was born in Boston, Mass., April 21, 1830, and married in Vassalboro, Me., Oct. 11, 1855. Resolute in character, strong in faith, bright, cheerful, courageous in all the toil of the home, Mrs. Keith was a beautiful example of a Christian mother, giving herself in loving service even to her last hours. She is survived by her husband and four of her seven children

LEE—In Seattle, Wn., Nov. 3, Rev. William Brown Lee, aged 73 yrs. A graduate of Yale in 1849, he held pastorates in Fair Haven, Ct., and Brooklyn, N. Y.

LOOMIS—In Suffield, Ct., Nov. 5, Arabella Bissell, widow of William L. Loomis, aged 76 yrs.

REEVES—In Fairport, N. Y., Nov 3, Theodosia, infant daughter of Charles E. and Charlotte Reeves, aged 10 mos.

A Ministerial Quiet Day

Fourteen ministers, representing four denominations, held their "quiet day" at Manchester Center, Vt., last month. The object was almost purely devotional, meditation centering upon the needs of Bennington County and the prayers holding in view a complete preparation for a divine work. The analysis of needs opened the way to a candid exchange of views. The nearest approach to discussion was a terse counter statement upon whether the church is such an instrument as God can use. Intellectual stimulus in isolated communities is essential, and in this excellent beginnings have been made. Social activity, deplored in some aspects, was warmly commended, the value of amusements being recognized. Caste in church or school received severest censure. The morals of the various communities were fairly set forth, and the cure of indifference to flagrant evils was felt to be a clearer spiritual vision. S.

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From Western Michigan

[Continued from page 774.]

Great debts have vanished, church buildings have been improved or renewed, better arrangements for meeting obligations are the rule. Churches that show no sign of life are disbanded, and their property is sold to meet obligations to the Building Society. There is manifest desire for an evangelism that shall avoid the errors, yet secure the results, of the old-time revival meetings. Pastors are helping one another in series of services. A greater susceptibility to religious truth is shown than for many years.

Meanwhile pastors are changing fields, and many churches find themselves at the beginning of the active season looking for another man. Pilgrim of Lansing sent its pastor to Toledo, O., and came to Grand Rapids for Rev. E. S. Smith, who has rendered excellent service at Smith Memorial. Now the latter church is seeking a minister. Manistee gave Dr. Brodie to Chicago and finds it difficult to fill his place. Fremont yielded Dr. Harding to Oklahoma and has not yet discovered his successor. Constantine is again pastorless. Jackson and Saginaw, two of our strongest churches, are awaiting a leader. D. F. B.

Nebraska Association

Glorious weather smiled upon the Congregational clans as they assembled in the enterprising city of Norfolk, in the beautiful valley of the Elkhorn. The people, though pastorless, were untiring in their efforts to make the meeting a success. The associational sermon, by Rev. John Doane, on The Gospel of Service, struck the keynote for subsequent meetings. The address of welcome, by Prof. D. C. O'Connor, was responded to by Rev. Lewis Gregory, for twenty-three years pastor of First Church, Lincoln, prior to the coming of Mr. Manss.

A peculiar feature of the meeting was the grouping of kindred topics, and then giving time for full discussion. The first day's sessions struck the high-water mark of intense interest. The retiring moderator, Dr. R. T. Cross, presented clear and cogent reasons for Giving on a Larger Scale. Rev. F. F. Lewis, on the Spirituality of Benevolences, drew illustrative comparisons, such as, "We give more for mirrors to admire our benevolent countenances than for missions"; and through object lessons made his subject practical and valuable.

Rev. A. E. Ricker, in a masterful address, showed the need of Christian Training. Rev. F. W. Leavitt entertainingly told how one pastor was Enlisting the Children for the Christian Academy and College. Pres. H. K. Warren of Yankton made a stirring address on The Function of the Small College. The spirited and earnest discussion on Christian Education was a marked feature.

This association religiously sets apart the hour from 10 to 11 A. M. for devotional services, and these represent a delightful fellowship. Rev. G. E. Taylor, Principals L. M. Oberkatten and A. C. Hart led our thoughts Godward.

Dr. W. S. Ament of China and Rev. G. V. Clark of Charleston, S. C., stirred us with their eloquent words and created a stronger missionary spirit. Supt. and Mrs. L. P. Broad told us how Kansas reached self-support. Superintendent Bross's report showed progress in home missions and the needs of sections of this vast empire. He is doing vigorous and effective work. Mrs. Bross reported the work of the Nebraska W. H. M. U.

The communion service was preceded by a tender address by Rev. G. W. Crofts, the poet preacher, on The Christ filled Life. This impressive service placed the seal of deep spirituality upon the meetings of this association and will long be remembered as the central point of interest.

Sunday school work had a strong presentation in the report of Superintendent Stewart and in addresses on Successful Methods by Dr. B. F. Bailey and The Use of the Bible in Sunday School by Rev. Laura H. Wild. These called forth earnest and lively discussion, which made the last afternoon one of the best sessions. Endeavor interests were well represented by Rev. Messrs. J. H. Andress and J. E. Taylor.

The closing session brought able addresses from Prof. Margaret E. Thompson of Doane College on Literature in the Development of Character and by Rev. T. C. Hunt, who found The Root of Our Religious Problem in evolutionary philosophy and doubt in the supernatural in religion. Rev. W. J. Turner proved an able moderator.

Considerable interest was manifested in the National Council's utterance on state universities, and a committee, of which Rev. W. H. Manss is chairman, was appointed to canvass the matter, confer with the academies and Doane College and report at the next meeting, to be held in Weeping Water. M. A. B.

KEEN COLLEGE MEN.

The Food of Harvard Brain-Workers and Athletes.

Memorial Hall at Harvard, where some twelve hundred of the men eat, is particularly interesting. The dining-room is an enormous Gothic hall finished in old English oak, with wide, stained-glass windows on the sides. The walls are hung with portraits of illustrious graduates and benefactors of past generations.

The students have good food to eat and plenty of it. The hall is run on a co-operative plan, so that it costs something less than four dollars a week for board. To this place three times a day come men, whose lives for the time being are given to serious intellectual work, and to accomplish this they are keen enough to realize that proper food is absolutely necessary.

One is particularly struck by the yellow packages of Grape-Nuts standing on nearly every table, which the men purchase at grocery stores and bring in for their personal use. They quickly find out by practical demonstration that brain work exhausts the phosphates, and that nature demands that this loss be made up from food.

Grape-Nuts is ready to be used without cooking; it is a scientific food which nourishes and builds up the brain, and is particularly suited to the needs of students.

The 'Varsity athletes also eat it to keep their digestive organs in perfect working order, so that they can stand the great strain of both body and head work when important contests shall come.

Among the Seminaries

CHICAGO

The public will be glad to learn that the directors have adopted unanimously and with enthusiasm a resolution which opens the doors of the institution to all fitted to profit by its instruction. The long contemplated school for lay workers opened Nov. 1. These departments are in active operation: training in the English Bible, in music and expression, in practical methods of Christian work as furnished by the Chicago Commons. Training may also be obtained in the large and vigorous Sunday schools of the city and in house-to-house visitation under competent instructors. This course is intended to meet the need expressed by a resolution of the last State Association in reference to the demand for special training for young women contemplating the work of deaconesses. The directors announce that a committee of the association has provided a house for those ready to take advantage of the offer now made by the seminary. The demand for deaconesses in several sections of the state is so great that to delay providing for their training seemed to be disregarding the leading of Providence.

Additional courses are offered in church

Continued on page 777.

A NEW DEPARTURE.

A New, Effectual and Convenient Cure For Catarrh.

Of catarrh remedies there is no end, but of catarrh cures there has always been a great scarcity. There are many remedies to relieve, but very few that really cure.

The old practice of snuffing salt water through the nose would often relieve, and the washes, douches, powders and inhalers in common use are very little, if any, better than the old-fashioned salt water douche.

The use of inhalers and the application of salves, washes and powders to the nose and throat to cure catarrh is no more reasonable than to rub the back to cure kid-



ney disease. Catarrh is just as much a blood disease as kidney trouble or rheumatism and it cannot be cured by local treatment any more than they can be.

To cure catarrh, whether in the head, throat or stomach, an internal antiseptic treatment is necessary to drive the catarrhal poison out of the blood and system, and the new catarrh cure is designed on this plan and the remarkable success of Stuart's Catarrh Tablets is because being used internally, it drives out catarrhal infection through action upon stomach, liver and bowels.

Wm. Zimmerman of St. Joseph relates an experience with catarrh which is of value to millions of catarrh sufferers everywhere. He says: "I neglected a slight nasal catarrh until it gradually extended to my throat and bronchial tubes and finally even my stomach and liver became affected, but as I was able to keep up and do a day's work I let it run along until my hearing began to fail me, and then I realized that I must get rid of catarrh or lose my position, as I was clerk and my hearing was absolutely necessary.

"Some of my friends recommended an inhaler, another a catarrh salve, but they were no good in my case, nor was anything else until I heard of Stuart's Catarrh Tablets and bought a package at my drug store. They benefited me from the start and in less than four months I was completely cured of catarrh, although I had suffered nearly all my life from it.

"They are pleasant to take and so much more convenient to use than other catarrh remedies that I feel I cannot say enough in favor of Stuart's Catarrh Tablets."

A little book on cause and cure of catarrh will be mailed free by addressing F. A. Stuart Co., Marshall, Mich., and the tablets are sold by all druggists in the United States and Canada.

BLANCARD'S
PILLS & SYRUP
—OF—
IODIDE OF IRON
for ANÆMIA, POORNESS of the BLOOD, CONSTITUTIONAL WEAKNESS SCROFULA, Etc.
None genuine unless signed "BLANCARD"
ALL DRUGGISTS.
E. FOUGERA & CO., N. Y. Agts. for U. S.

Among the Seminaries

[Continued from page 776.]

history and polity, missions, Christian doctrine and ethics, sociology, Christian nurture, evangelism, church work (including organization and conduct of Sunday schools, Endeavor and missionary societies), with special teaching in hygiene, nursing and physical culture. W.

HARTFORD.

In addition to the two new professors already announced, Professor Geer in the department of history and Professor Livingstone in the department of elocution, William Arnot Mather has been appointed acting librarian and instructor in bibliology. Mr. Mather is a graduate of Princeton, '96, and Hartford Seminary, '99, and has just returned from abroad, where he has been studying for two years on the William Thompson Fellowship. R.

YALE

The total enrollment is ninety-six. Honorary scholarships have been awarded to the following members of the Junior Class: Fogg scholarships to Messrs. Hunting and Castor; Allis scholarships to Messrs. Hamlin and Scott. Dr. Lyman Abbott of New York city and Prof. T. C. Hall of Union Seminary, New York, have been recent university preachers. All the rooms in the Divinity Halls have been renumbered to correspond with the numbers of the lock-boxes provided in the new university post office in Fayerweather Hall.

The subject of the first debate of the year by the members of the Leonard Bacon Club was, Resolved, That the Government should have sufficient control of the press to protect its officials from vilification.

The course of Lyman Beecher lectures on The Ultimate Conceptions of Faith, to have been given during the fall term by Dr. G. A. Gordon, are postponed to next year. This arrangement is made at the lecturer's request on account of the pressure of parish duties. This course will constitute the regular one under appointment of the faculty for 1902-3.

The announcement of subjects for the Holbrook prize essays in sociology has been made. A first prize of $50 and a second of $25 were given by the late Mr. Z. S. Holbrook for the two best essays, by members of the Divinity School, on the general subject, The Sanity of Jesus as a Social Teacher. The following specific subjects are suggested for this year: The Teaching of Jesus as to Property, As to the Family, To the State, Criticism of the Use of the Teaching of Jesus in Support of Modern Socialistic and Anarchistic Theories. Other special aspects of the subject may be taken with the approval of the committee. The essays are limited to 10,000 words, and are due April 1.

The annual series of six lectures on the Bromley foundation in the university are being given by Mr. G. Lowes Dickinson, M. A., lecturer on political science in the London School of Economics, on Self-Government in the British Empire. W. D. B.

ATLANTA

A permanent location has been fixed upon for this, our latest theological product. Nine acres of land, having on it a large brick building, have been secured. It is an ideal site and was obtained on reasonable terms. This insures a long forward step in the development of this needy and promising section. K.

Washington Notes

Fellowship meetings have been held with the churches of Tacoma Association, Superintendents Scudder and Greene and Rev. E. T. Ford of Tacoma First visiting and arousing nearly every church in the southwestern quarter of the state.

Thirty missionaries sailed for China from Seattle last month. About half belong to the China Inland Mission and the others to an independent mission under the lead of Rev. H. W. Houlding. Much interest has been aroused in Seattle in their plans and a splendid farewell was given them by Plymouth Church.

West Seattle church has dedicated an attractive new building. It is the first church building erected in this large and attractive suburb. The cost was $3,500 and the dedication was without debt save to the C. C. B. S. The plans provided by the Building Society at a nominal cost proved entirely satisfactory. Rev. George Kindred is pastor.

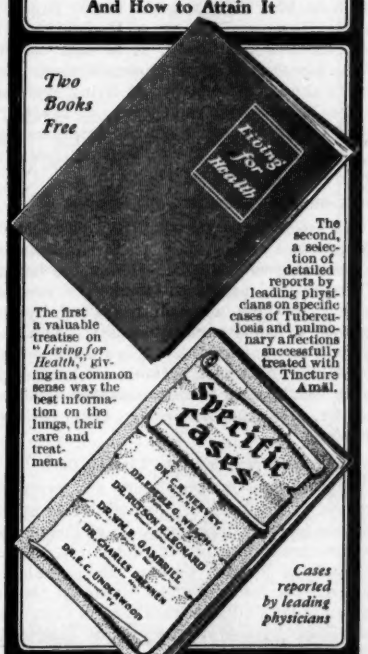
After several months of strenuous effort by Dr. George R. Wallace and the trustees, Westminster Church, Spokane, rejoices in the wiping out of the floating debt, which two years ago amounted to $5,000. The church has a property of granite, costing nearly $50,000, free of all incumbrance excepting the non-interest bearing amount due the Building Society.

Second Church, Spokane, has purchased a new organ, and Rev. C. R. Gale has proved himself a worthy successor of Rev. William Davies.

A feature of Seattle church work, which is being adopted by other churches, is the use of the whole or a part of the prayer meeting hour for study of the Sunday school lesson. The Plymouth plan is to carry on a regular teachers' meeting from 7.30 to 8, and then use the theme of the lesson for the prayer meeting hour. Pilgrim turns the entire meeting into a combination Bible class and teachers' meeting, opening and closing with devotional features, but the pastor seeking during the forty minutes remaining to make living, practical and familiar to all the next Sunday's lesson. Questions are many, but discussion is never allowed to devour the time. E S.

Lung Health

And How to Attain It



These books should be read by every one with the slightest indication of weak lungs; by those who have been ordered to other climates, as well as by those who have afflicted friends and relatives. Both books will be sent entirely **FREE** and with postage paid, to all who make application.

TINCTURE AMAL MANUFACTURING CO. Ltd.
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What Shall I Give for Christmas?

Whatever you choose. You can easily earn the money to do it with before Christmas comes.

THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST, of Philadelphia, will show you how, and will give you all the help and advice you need.

No guesswork or chance about it. It is as sure as it is easy.

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National Prize at Paris
Quina LAROCHE
A Ferruginous Tonic
Pleasant to the taste; assimilate quickly and thoroughly in all cases of Stomach troubles, Anemia and Poorness of the Blood.
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These trade-mark crisscross lines on every package.
GLUTEN FLOUR For DYSPEPSIA.
SPECIAL DIABETIC FLOUR.
K. C. WHOLE WHEAT FLOUR.
Unlike all other goods. Ask Grocers.
For book or sample, write
Farwell & Rhines, Watertown, N. Y., U.S.A.

A Leave of Absence and Other Leaves

BY REV. JOHN C. GODDARD

Few books of European travel furnish such spicy reading and at the same time such interesting information as this volume by one of the correspondents of *The Congregationalist*.

Quip and anecdote alternate with vivid descriptions of notable places, and some of the pages are well worthy of comparison with "The Innocents Abroad."

It was printed with a view to private circulation among friends, but was too "juicy" to be thus restricted. We have secured a few score copies and offer them at $1.00 each, net.

BOSTON **The Pilgrim Press** CHICAGO

In and Around Boston

Local Pulpits

Boston pulpits opened to some distinguished strangers last Sunday, Dr. F. A. Noble of Chicago preaching at Berkeley Temple, Dr. J. L. Jenkins of Portland—who, by the way, is to make this city his home—at Central and Dr. W. D. Hyde of Bowdoin at the First Baptist. Perhaps the college president made the most notable utterance of the day when he urged young men to consider every act with a view to its effect upon others as well as one's self, showing, through practial applications of the Golden Rule, that temperance and chastity are simply ways of being just and kind to those whom one's conduct vitally affects. Dr. Reuen Thomas in his own pulpit pleaded for a new Puritanism, rooted in self-reverence and spiritual perception, out of which grows the ennobling power to use the world without abusing it. Dr. A. A. Berle spoke at Tremont Temple, and Dedham's new pastor, Rev. E. H. Rudd, was heard at Park Street, where next Sunday evening a memorial service in honor of the late Dr. Joseph Cook will be held, with addresses by Drs. Withrow, Plumb and others, including Hon. C. H. De Lano, an early friend of Mr. Cook.

Jacob A. Riis at the Old South

The Boston Children's Friend Society was fortunate in securing as the speaker at its sixty-eighth annual meeting, Nov. 9, the man whom President Roosevelt calls "the most useful citizen of New York." Mr. S. B. Capen presided, and a brief and interesting report of the society's work during the last year was read by Mr. S. C. Kingsley, the general secretary.

Mr. Riis has a delightful personality and as a speaker is inimitable. Completely absorbed in his subject, he is entirely devoid of self-consciousness, and blandly transferred to his theme the applause which was meant for himself. He pleaded for the Rights of Childhood—the right to live under decent conditions, the right to play—emphasizing the fact that the lack of a chance to work off his surplus energy in healthful play frequently makes a child a "tough" and a lawbreaker who might otherwise become a useful citizen. But especially he urged the right of a child to a home, not to a place in an institution, but a genuine home, and commended the Boston society for its method of placing children in families.

Mr. Riis closed with an eloquent appeal for money. An attempt was then made to take a collection, but at this point more than half the audience with one accord started for the door. So rapidly did the people disappear that before the ushers with their plates had covered the body of the house Mr. Cross, the assistant pastor of the Old South Church, pronounced the benediction, apparently fearing that if it was longer delayed there would be no one left to bless. What Mr. Riis thought of such discourtesy on the part of his hearers we are not likely to know, but we have seldom seen ruder conduct.

"The Cadmus of the Blind"

Mrs. Julia Ward Howe was the central figure of a great meeting in Tremont Temple in observance of Dr. Samuel Gridley Howe's 100th birthday. On one side of her sat his old friends, Senator Hoar, Edward Everett Hale and Frank Sanborn, and on the other her three well-known daughters and other close friends. The great audience-room was crowded to the doors and many were the notable persons in attendance. But it was to the blind pupils and ex-pupils of the Perkins Institute and Massachusetts School for the Blind that the occasion meant most. They turned out *en masse* and had a prominent share in the program by way of welcoming address, reading and music. Every attendant received with his program a beautiful souvenir containing in raised letters Whittier's poem The Hero, suggested by an incident in Dr. Howe's life.

One by one the speakers brought their tribute to Dr. Howe. Senator Hoar, who presided, declared: "I do not think of another who so combines as he does the character of a great reformer, of a great moral champion, of a great administrator of great enterprises."

Dr. Hale brought personal reminiscences and read a touching letter from Helen Keller. Miss Emilie Poulsson recounted his work for the blind, and other phases of his philanthropy were represented by Mr. R. C. Humphreys on Establishment of the School for Feebleminded Children, Mr. Frank Sanborn on Dr. Howe as Chairman of the State Board of Charities and Dr. J. I. Manatt on his Championship of Greek Independence. But to the audience the strongest living evidence of Dr. Howe's achievement was to be seen in the balcony, where sat the two bright happy-looking little girls, now at Perkins Institute, who are blind deaf mutes.

To Rebuild the Constitution

All hands to the rescue of "Old Ironsides"! Nearly two years ago Congress passed an act authorizing the rebuilding of the old frigate Constitution, provided a sufficient sum of money for that purpose be raised by the Society of the Daughters of 1812. You can help by patronizing the fair in aid of the fund to be held in Tremont Temple, Boston, beginning Nov. 18, or by sending donations of money to Dr. Blanche A. Deuig, Hotel Bristol, Boston.

A Tower of Strength to the Baptists Gone

The Baptists in this vicinity are sorely bereaved in the death of Stephen Greene of the firm of Lockwood, Greene & Co. of Boston and a prominent member of the First Baptist Church in Newton Center. He occupied a place in the counsels and activities of the denomination similar to that held in Congregationalism by men of the type of Samuel B. Capen. A diligent and successful business man, an authority on mill manufacturies and mill machinery, a Brown University educated man and a member of several clubs, he yet had time to give himself freely and effectively to the service of his denomination.

Every lot is happy to a person who bears it with tranquillity.

CLERGYMAN'S CHILDREN.

Coffee Being Replaced by Postum Food Coffee.

"I am the wife of a minister. About three years ago a warm friend, an exemplary mother and the conscientious wife of a minister, asked me if I had ever tried giving up coffee and using the Postum Food Coffee. I had been telling her of my excessive nervousness and ill health. She said: 'We drink nothing else for breakfast but Postum Food Coffee, and it is a delight and a comfort to have something that we do not have to refuse the children when they ask for it.'

I was surprised that she would permit the children to drink any kind of coffee, but she explained that it was a most healthful beverage, and that the children thrived on it. A very little thought convinced me that for brain work one should not rely upon a stimulant such as coffee is, but should have food, and the very best of food.

My first trial of Postum was a failure. The maid of all work brought it to the table lukewarm, weak and altogether lacking in character. We were in despair, but decided on one more trial. At the second trial we faithfully followed the directions, used four teaspoonsful to the pint of water, let it boil full fifteen minutes after the real boiling began, and served it with rich cream. It was delicious, and we were all won.

I have since sung the praises of Postum Food Coffee on many, many occasions, and have induced numbers of friends to abandon coffee and use Postum, with remarkable results. The wife of a college professor said to me a short time ago that nothing had ever produced so marked a change in her husband's health as the leaving off of coffee and the use of Postum Food Coffee." Edith Smith Davis, Appleton, Wis.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says, "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."



Vapo-Cresolene

CURES WHILE YOU SLEEP

Whooping Cough, Croup, Bronchitis, Coughs, Grip, Hay Fever, Diphtheria, Scarlet Fever

Don't fail to use CRESOLENE for the distressing and often fatal affections for which it is recommended. For more than twenty years we have had the most conclusive assurances that there is nothing better. Ask your physician about it.

An interesting descriptive booklet is sent free, which gives the highest testimonials as to its value. All Druggists.

VAPO-CRESOLENE CO., 180 Fulton Street, New York.



PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Prevents Dandruff & hair falling. 50c. and $1.00 at Druggists.

WARD'S

"BOSTON" FOUNTAIN PEN

There's satisfaction in it, and the price is not high.

$2.00

Fully Guaranteed.

49 FRANKLIN ST., BOSTON.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

The Business Outlook

The elements of strength far outnumber those of weakness in the general trade situation. Retail trade continues to suffer from the absence of cold weather, but in this case activity is only deferred. In some sections of the country, where seasonable weather has developed, there has been a very heavy retail trade in clothing, boots and shoes, rubber goods, and groceries, with the result that from Western and Southern jobbers an improvement is to be noted in the re-order demand. The price movement during the week has generally been one of firmness, with notable strength in cereals. Wheat and corn have both shown an increased export movement, and authorities in the grain trade are talking higher prices for both these cereals.

With regard to the industrial situation, manufacturers are generally very busy throughout the country, with iron and steel still the leaders in this respect. As a matter of fact, production as yet seems to be running behind consumption, as witness the importation of German steel billets. Boots and shoes and hardware are in active movement, and the market for wool here in Boston is one of strength and activity. Textile mills in New England are busy, and reports from the South indicate that the cotton mills of that section are actively employed. In miscellaneous metals, copper continues to be held at 17 cents per pound, but the fear has by no means subsided that a drastic cut in the price is a possibility of the near future. Tin has eased off in price.

As was predicted a week ago in this article, the stock market has shown increased activity and advancing prices. This applies to the New York market, for in Boston we are still floundering in the slough of inactivity and despondency, though Monday's market gave promise of revival. With regard to the Wall Street situation, we believe that security values will be carried considerably higher, but it will be just as well if people do not become too enthusiastic about this present upward movement, for it is believed that the big interests are marketing all of the stocks possible. Money is easy, and the outlook is for a continuance of easy rates for some time to come.

A Maine Council Favors Installation

The council which recently ordained Mr. Charles R. Small, pastor at Wells, Me., voted that it cannot allow this occasion to pass without expressing its regret that it is not to have the pleasure of installing the candidate as pastor of this church; and the council advises that our churches, when requesting the ordination of a pastor, do also request his installation. It believes that such a course would add both to the dignity and character of the Christian ministry, and to the harmony and prosperity of the church.

R. C. DRISKO, *Scribe.*

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ALL THE TIME
The Hudson River Water Power Co.
Bonds for sale at 101 and interest. Amply secured by first mortgage on two immense plants, estimated at low valuation. This is an investment for permanent investors. The character of this security recommends it to Trustees and Managers of Trust funds. Always accepted by banks for security. For particulars address,
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BOSTON, 131 Devonshire St.
NEW YORK, 1 Nassau St.
PHILADELPHIA, 421 Chestnut St.
MONTREAL, Canada Life Building.

DAVID'S WARNING.


You recollect how David Copperfield tried to sleep with one eye open. It was a good experience; for he learned one lesson—the thing was impossible. Now it is equally absurd to expect to do the best cooking unless you use the Best Range. That's logic. You can't have the Best Range unless you get the
Magee GRAND Range
50 YEARS THE LEADER
That's history—fifty years long. No one ever says "Better than a Magee!" Some unscrupulous dealers say "Same as a Magee." That's simply a diplomatic way of saying, "you don't know much." Tell him you want the BEST. You want a MAGEE.
Circular fully descriptive, tells you a Magee story—not romance, nor fiction, but history. You can have it for the asking.
MAGEE FURNACE CO., Makers of Magee Heaters and Ranges, 32-38 Union Street, Boston, Mass.
"Highest Award, Gold Medal, Paris Exposition."
"Superior in its Superiority."

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We can net you
5 % always
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with absolute security—First Mortgages on Iowa and Missouri farms worth three times the amount of your loan.
We always have from $30,000 to $100,000 in Mortgages on hand, large and small.
Let us mail you our monthly detailed list for awhile, and explain our plan.
BEVERLY H. BONFOEY,
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The Conservative INVESTOR can find no better field for safe and profitable investment than that presented by
First Mortgage Loans
on the most prosperous farm lands in Missouri. 12 years' experience with personally negotiated loans representing over $2,000,000, *and not a cent lost.* I can probably refer you to some one in your own section if you write me.
WM. R. COMPTON, 1 Wardell Bld'g, Macon, Mo.

6% CLEAR OF TAXES
or other expenses, secured by
FIRST FARM MORTGAGES
In Osborne County, Kansas. Guaranteed titles. Personal examination. 12 years' experience. Only first-class loans negotiated. References given. Write
ARTHUR H. GODDARD, Alton, Kansas

Real Estate Wanted
and for sale. If you want to sell or buy (no matter where located) send description and cash price and get (FREE) my successful plan. W. M. OSTRANDER, North American Bldg., Philadelphia, Pa.

Financial

A Successful Business Experience of Nearly 12 Years
More than 1000 Satisfied Investors.
What more need be said of the
JOHN MULHOLLAND
6% GOLD BONDS 6%
On every $100 invested we pay 6 per cent. per annum interest, and repay the principal in ten equal payments without reducing the interest. In other words, on a hundred dollar bond
WE PAY
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each six months for five years. Bonds are issued in amounts of $100, $200, $300, $400, $500, $1,000, and up. Coupons for Principal and Interest are made payable at bank selected by purchaser in any part of the world.
OVER EIGHT HUNDRED THOUSAND DOLLARS SOLD.
Send for booklet. We have many bondholders and some may be in your locality.
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WESTERN MORTGAGES
and FORECLOSED LANDS
Bought for Cash.
CHAS. E. GIBSON, 45 Milk Street, Boston, Mass.

Seven Per Cent.
Cumulative Preferred Stock of the Granby Cotton Mills of Columbia, S. C., is now offered at 106 and accrued interest. We can highly recommend this stock for safety and satisfactory interest returns. We have a number of other good investment stocks. Send for list.
Hugh MacRae & Co., Bankers,
Wilmington, North Carolina.

I WISH TO BUY
WESTERN LANDS
AND DEFAULTED MORTGAGES,
for cash, especially in
Kansas, Nebraska and The Dakotas.
S. K. HUMPHREY,
640 Exchange Building, Boston, Mass.

The Church for the Outsider

The Congregationalist desires to secure a presentation of ideals for the modern church from the point of view of the outsider. The deficiencies of the church have frequently been pointed out, both by those within and without its membership. What is needed now is constructive discussion, particularly from those who, from one reason or another, have held aloof from the church. We therefore solicit from such persons replies to this question, *What kind of a church would attract me?* For the best answer received before Dec. 1 we will pay $10, for the next best $5. The competition is limited to those who consider themselves outsiders, and the answers must not exceed 250 words.

Will not the regular readers of this paper take pains to inform their non-churchgoing friends regarding this offer? We make it solely with the desire to bring out criticisms and suggestions that may help promote a better understanding between those now maintaining the church and those right-minded persons without its pale whose sympathy and support the church needs. Address all communications to "*Best Answers*," *The Congregationalist, Boston.*

Record of the Week

Calls

BAMFORD, JOHN (Pres.), Eaton, N. Y., to Everton, N. J. Accepts.
BELL, A. W., to Steuben, Maple Ridge and Harris Ridge, Wis.
BENTLEY, FRANK D., recently of Sanborn, N. D., to Mapleton, Minn.
BROWN, THOMAS J., Lancaster, Wis., to McGregor, Io. Accepts, closing a pastorate of five and a half years.
CAIN, F. E., to Ithaca and Neptune, Wis. Accepts.
CAMERON, MALCOLM J., Gays Mill and Mt. Sterling, Wis., to Prairie du Chien. Accepts.
COATE, ROBT. M., Erwin, S. D., to superintendency of printing department in Atlanta Univ. Accepts.
ELLIS, WALTER M., pastor at Elroy, Wis., and editor of *Our Church Life*, to become pastor at Endeavor and financial agent of Endeavor Academy. Accepts.
EVERLY, M. M., to Otis, Col. Accepts, and is at work.
FISK, DANIEL M., First Ch., Topeka, Kan., to become professor of sociology at Washburn College. Accepts, acting also as field secretary of the College in Kansas.
HENDERSON, ARTHUR S., Salina, Kan., to Salem, Io. Accepts, hoping the change of climate and altitude will benefit his health.
HERMAN, J. EDWARD, Milford, N. H., declines call to First Ch., Sioux Falls, N. D.
HOLMAN, D. ALEX., to Marion, Ind., where he has been supplying during the summer.
JAMES, HORACE P., Colfax, Wn., to North Yakima. Accepts, closing a pastorate of twelve years.
JONES, BURTON H., Sargent, Neb., to become ranch missionary in western Kansas. Accepts.
LARSEN, BARTHOLDUS, Chicago Sem., to Portland, N. D. Accepts.
LEWIS, EDWIN J., Shabbona, Ill., declines call to Wahpeton, N. D.
LLOYD, JOHN, Moville, Io., to Revillo and Elmira, S. D. Accepts.
LYMAN, E. FENN, Alcester, S. D., to Milbank.
NORRIS, JOHN W., recently of Elburn, Ill., to Port Leyden, N. Y.
PARKER, LAWRENCE J., Perkins, Okl., to Pittsburg, Kan.
PEARSON, SAMUEL, Galesburg, Mich., to Leavenworth, Kan. Accepts.
RICHARDSON, W. L. (U. B.), to Longton, Kan. Accepts and is on the field, the church assuming self-support.
ROBERTS, HARRY P., Iowa City, Io., to Shawnee, O. Accepts.
ROMINGER, H. V., Laramie, Wyo., to Dickinson, N. D. Accepts.
SMITS, BASTIAN, Charlotte, Mich., to First Ch., Jackson. Accepts.
STEWART, WILLIAM J., Rosendale, Wis., to Clintonville.
STORRS, CHAS. L., Jr., Yale Sem., to Hillsboro Bridge, N. H.
THAYER, HENRY E., Plymouth Ch., Wichita, Kan., accepts position as Home Missionary Society's Superintendent for Kansas, beginning in January, 1902.
TRACY, ISAAC B., S. Kaukauna, Wis., to Cumberland. Accepts, and is at work.
WIARD, HIRAM D., Ft. Dodge, Io., to Huron, S. D.

Ordinations and Installations

BLAKESLEE, WALTER C., *o.* Ashland, Neb., Nov. 9. Sermon, Dr. H. C. Herring; other parts, Revs. Messrs. John Doane, S. I. Hanford, W. H. Manss, J. B. Stocking, Drs. M. A. Bullock and C. S. Sargent, and Rev. Laura H. Wild.
SARGENT, SUMNER H., *o.* and *rec. p.* Sharon, Vt., Oct. 31. Sermon, Dr. M. D. Bisbee; other parts, Rev. Messrs. N. R. Nichols, A. J. Lord, W. A. Warner and W. H. Mousley.
WILLIAMS, P. O., *o.* Dwight, N. D. Sermon, Rev. G. B. Barnes.
WYMAN, DANIEL B. (Meth), *o.* Heath, Mass., Nov. 7. Sermon, Rev. H. F. Hallett; other parts, Rev. Messrs. C. M. Crooks, C. M. Watson, T. C. Kinney and Dr. Lyman Whiting.

Resignations

ANDERSON, ASHER, Meriden, Ct., to take effect Nov. 30.
BASCOM, GEO. S., Oriska, N. D.
BEST, JOHN, withdraws resignation at Kenton, Mich.
DUNCAN, CALVIN W., Hancock, Minn.
EASTMAN, EDWARD P., Danbury, N. H.
EVERETT, JOHN E., Onaga, Kan., to accept appointment as secretary State Temperance Union.
RICHMOND, GEO. C., Prescott, and goes to Syracuse, N. Y., to accept an appointment in the Episcopal church under Bishop F. D. Huntington.
ROBINSON, RALPH M., Hopkinton, N. Y., to take effect Dec. 1.
ROWE, JAS., withdraws resignation at Cashton, Leon and Melvina, Wis.
TENNEY, LEONARD B., has not resigned at S. Hero and Grand Isle, Vt.

Stated Supplies

CHAPMAN, WM. J., Chicago Sem., at Blue Rapids, Kan., for five months.
COX, E. H., Fargo Coll., at Ulen, Minn., for six months.
HULL, LYMAN., Wakefield, Kan., at Milford.
SWAIN, CARL J., Monticello, Minn., at White Cloud for six months.

Dinner Sets For Thanksgiving

Intending buyers will find in the **Dinner Set Department** (3d floor), an extraordinary exhibit of more than **two hundred designs to choose from,** including all the grades from the ordinary, everyday set up through the medium values and so on to the very costly porcelain dinner services from Minton and the Royal Worcester patterns. Also Oyster plates, Fish sets, Entrée sets, Dessert sets, and in our **new glassware department** (2d floor) superb lines of **Table glassware,** including new designs of Hocks and single presentation pieces in cut crystal glass.

In our Dinner Set Department will be seen stock patterns which can be readily matched for years to come, an advantage appreciated by experienced housekeepers. Many of the designs are effective, artistic and inexpensive.

Among the new subjects of Historical plates are Niagara Falls, Whittier's birthplace, Park Street Church, the Old North Bridge, Concord, the Home of Ralph Waldo Emerson, and Yale College and the Old Fence.

Inspection invited.

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PERMANENTLY ELASTIC
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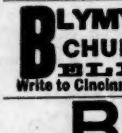
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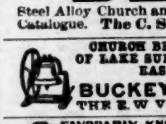
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CHURCH BELLS, PEALS AND CHIMES. OF LAKE SUPERIOR INGOT COPPER AND EAST INDIA TIN ONLY.
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FAVORABLY KNOWN SINCE 1826. BELLS. HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER
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Brotherhood Men in Convention

The fifth biennial convention of the Brotherhood of Andrew and Philip was held Oct. 31-Nov. 3 in Pittsburg, Pa. The attendance was very satisfactory, considering the distance from the center of the movement and the fact that nearly all the brotherhood men are actively engaged in business. The order is now found in twenty-three denominations and has an enrollment of twenty thousand. Probably more than one hundred thousand men are organized in the local churches of the various denominations in special work for men, largely as the result of the interest stimulated by the brotherhood, which was the first definite effort of a general and interdenominational character to increase the efficiency of the local church in its work for men. Inasmuch as many of these organizations are doing the distinctively brotherhood work under a different name, the effort will soon be made to federate them for help and inspiration.

Hardly a religious gathering of the year has been provided with such a richly prepared and tempting banquet. It certainly means much to the movement that these men of national reputation are its champions. From New York came Drs. Burrell, Shaw, Ennis; New Jersey furnished three of the brightest speakers, Gowen, Harmer and Martin; Pennsylvania gave Drs. Rice, Good, Prugh and many others, but chief among them all Rufus W. Miller, the founder and president of the order; from a distance came Dr. Bryan of Chicago, Dr. Clever of Baltimore, Rev. E. N. Hardy of Quincy, Mass., and Dr. Schick, the "President's pastor," from Washington.

Of the adresses perhaps the most notable was given by Dr. Schick on The Christian Man in Politics. There was a noteworthy spirit of optimism coupled with a renewed determination to prove that men can be reached by intelligent, resolute and consecrated effort. The movement has now reached such dimensions that a field secretary is necessary, and plans were inaugurated to secure the man and the requisite funds.

Pittsburg is a model convention city. That it is growing by leaps rather than steps was everywhere evident. The excursion to the Bessemer steel works will not soon be forgotten. The Carnegie benefactions, present and prospective, excited the deepest interest.

Of the contribution which the brotherhood has made to American church life not the least is the fact that it has exploded some long standing and most harmful fallacies. No longer is it possible for intelligent men to say that the old ratio of one male to two females is at all necessary. Figures show that the present ratio is a great improvement on that of fifty and one hundred years ago, and is being repeatedly broken in those churches where there is special work for men. No longer is it safe for a man, with such writers as Coe, Starbuck and others giving the results of psychological research and with the actual successes of many churches in reaching men, to retreat behind the stale and old-time argument that man is not as religious as woman. That he is not religious in exactly the same way is clear, but the argument which lessens the responsibility of the church and furnished an excuse for man is, after all, at its core an imputation on the gospel. E. N. H.

Secretary Hay has given $1,000 to the American School in Athens in memory of his son, recently taken from him by death.

After a Day's Hard Work

Take Horsford's Acid Phosphate.

It nourishes, strengthens, and imparts new life and vigor by supplying the needed nerve food. Relieves the worst forms of dyspepsia.

Larkin Soaps

(GOLD MEDALS AT OMAHA AND BUFFALO.)

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Sold Only from Factory to Family

Thirty Days' Trial Before Payment.

THE Larkin Idea is simply to save that cost which adds nothing to value. The wholesale and retail dealers' expenses, profits and losses saved to our customers on a $10.00 assortment (purchaser's selection) of the Larkin Soaps and Toilet Preparations pay for a $10.00 Premium. The prejudice prevails that goods with which premiums are given, and the premiums too, are inferior in quality.

The Larkin Soaps and Larkin Premiums were exhibited at the Pan-American Exposition in the beautiful Larkin Building, where hundreds of thousands observed and remarked their value, and where six medals, two of gold, were awarded for supreme merit. The Larkin Soaps are known to millions of users to be the best. They are scientifically made from pure materials in the most modern factory. This is our twenty-seventh year of increasing success, and we are the only large manufacturers selling direct to the homes.

No. 1. COUCH.



Free with a $10.00 Assortment of the Larkin Soaps.

This Couch is 25 in. wide and 6 ft. long; has 24 double conical, extra-tempered springs, spring seat and spring head; hardwood slats and frame; good casters. Filled with extra coarse tow with cotton top. Moth-proof cover, your choice of Corduroy or Velour, plain or figured, in Myrtle Green, Dark Wine, Crimson, Brown or Blue. The construction of this Couch makes it extremely durable. It will withstand rough usage.

We issue special circular of higher priced biscuit-tufted Couches and many other premiums.

Every case of Larkin Soaps packed as purchaser orders; your own selection to amount of $10.00 from this list:

Sweet Home Family Soap, per bar.....$0.05
For all ordinary laundry and household purposes it has no superior. Full size.
White Woolen Soap, per bar..... .07
For flannels, infants' clothes and laces.
Maid o' the Mist, (floating bath) **Soap**, per bar..... .05
Honor Bright Scouring Soap, per bar..... .05
To make things bright. Equal to 10c. kinds.
Boraxine Soap Powder, (full lbs.) per pkg..... .10
Modjeska Complexion Soap, per ¼-doz..... .60
Perfume matchless. The luxury of luxuries. For children and those of delicate skin.
Old English Castile (6-oz. cakes) per ¼-doz..... .30
A pure, unscented, milled Castile Soap.
The Bride, transparent toilet soap, per ¼-doz..... .30
Elite Glycerine Toilet Soap, per ¼-doz..... .25
Creme Oatmeal Toilet Soap, per ¼-doz..... .25
Borated Tar Soap (6-oz. cakes) per ¼-doz..... .25
Witch Hazel Shaving Stick or Tablet, each..... .10
Several higher priced. None better; few equal.
Sulphur Soap, scented, antiseptic, per ¼-doz..... .25
Modjeska Perfume, per 1-oz. bottle..... .35
Delicate, refined, delicious, lasting.
Carnation Pink or Bride Rose Perfume, per 1-oz. bottle .50
Violet Perfume, per 1-oz. bottle..... .60
Sachet Powder, Carnation Pink, Heliotrope, Rose or Violet, per pkg..... .10
Modjeska Cold Cream, per 2-oz. jar..... .25
A soothing, healing demulcent. For chapped hands or lips, or inflamed eyelids.
Modjeska Tooth Powder, per 2-oz. vial..... .20
An incomparable antiseptic dentifrice.
Modjeska Derma-Balm, per bottle..... .25
A cooling, quickly absorbed lotion for all skin irritations. Entirely free from greasiness.
Modjeska Talcum Powder..... .15
Purified, refined, antiseptic.
Lavender Smelling Salts, per bottle..... .25
Chemically Pure Glycerine, Gold Medal Winner. { per 2-oz. bottle..... .10 / per 6-oz. bottle..... .25
Jet Neatsfoot Oil Harness Soap, per bar..... .10
Larkin Silver Polish, very popular, per box..... .05

MANY people obtain Larkin Premiums in two ways, without laying in a $10.00 stock of Soaps (although it is best economy). First, by dividing contents among a few neighbors who readily pay the listed retail prices. This provides the $10.00 needful to pay our bill, and gives the Premium as a middleman's profit. Second, by our interesting Larkin Club-of-Ten plan, explained by a special circular.

30 Days for Trial.

After that, if you find all the Soaps, etc., of excellent quality, and the Premium entirely satisfactory, remit us $10.00. If not, notify us goods are subject to our order. We make no charge for Soaps used in trial.

If you remit with order, we add 50 cents' worth of Soaps as a cash present, and ship goods day after order is received. Money refunded if asked for. Safe delivery of everything we ship is guaranteed. The transaction is not complete until you are satisfied. Our $2,000,000.00 investment is behind our guarantee.

THE PROOF of the Larkin Idea? We omit Premium, when desired, and send a $20 selection of Soaps for $10.

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For nearly four hundred years peat has been used as a fuel in Ireland and other countries, simply taking the peat from the bog in blocks and laying it up to dry. No advancement was made in the method of handling peat for nearly four hundred years.

It is interesting to note that the researches of scientific men abroad and the research of Dr. Randall, the patentee of the process in this country, although carried on at the same time, were carried on without any knowledge of the other or any inter-communication, and that patents in this country were secured less than a year previous to the application of foreign scientists.

There were made in Berlin, Germany, last year, 1,011,747 tons of briquetted fuel at a cost of about $1.08 per ton, which sold readily for $5.00 per ton. The large majority of this fuel was made under the same formula as ours.

SOME OF THE SPECIFIC ADVANTAGES OF THE COAL

Greater number of heat units pound for pound than in natural coal.

Over 60 per cent. less residual ash.

Total absence of sulphur. Hence its superiority in the manufacture of pottery and in the smelting of ores.

Because of the absence of sulphurous gases there is less corrosion of fire-plates and boilers.

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No deterioration from contact with the atmosphere.

Our Company owns Letters Patent for the United States and other countries and the right to license others to manufacture and sell the said coal under their patents.

COST OF MANUFACTURE

We can manufacture coal equal to the best steam producing coal in the country at a cost not to exceed $2.00 per ton, coal containing 13,500 British Thermal Units.

This Company offers you a chance to subscribe for the treasury stock at par, ten dollars ($10) per share. The purpose of selling this stock is to erect a plant in Massachusetts.

Only a limited amount will be sold. Not over thirty thousand dollars ($30,000) at any price. Stock will be issued in the order that we receive checks for the same.

We believe that the equal to this as an investment has never been offered to the public, and we court your investigations.

We will be glad to give you full details either by mail or personal interview in reference to this matter.

THE RANDALL SYNTHETICAL COAL COMPANY,
176 Federal Street, Boston.